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THE DIVINE LAW

UNIVERSAL AND ETERNAL

ITS RELATIONSHIP TO ISRAEL'S TEN COMMANDMENTS AND THEIR SABBATH DAY

"The Law was given by Moses; but grace and truth by Jesus Christ."—John 1:17.

TO suppose that there was no Divine Law governing Heaven and earth, previous to the giving of the Law at Mount Sinai at the hand of Moses, would be as unreasonable as to suppose that neither Grace nor Truth was known throughout the Universe until our Lord's First Advent.

On the contrary, we may say that so surely as it is true that God Himself had no beginning, so true is it that Truth had no beginning and that Law had no beginning; for God's righteous will has always been the Law incumbent upon all His creatures. There was a beginning to falsehood, and Satan is credited with being the father of lies. (John 8:44.) But since God is the Father of Truth, it had no beginning; for He was never untrue. So there was a beginning to lawlessness, or sin; and Satan is credited with being the first transgressor. But since God's will, or Law, is the standard of righteousness, it follows that it, like God, has existed from eternity past and will extend to eternity future.

Since the government of God is universal and eternal, it follows that there never was a time nor a place without Law, nor a being not subject to the Divine Law or under its control. But God's Law was made known at Mount Sinai, through Moses, in a different manner from that in which it had previously been made known.

In the creation of Angels, God had given them such intelligence as could distinguish the right from the wrong. Their minds were so properly balanced that right always appeared right, and wrong never could be mistaken for right. This capability of discernment on the part of the creature is said to be God's "image," which, when possessed, obviates the necessity of any written law. Adam, the first of the human race, was also created in God's likeness, and had this Law of God written in the construction of his being, or, as it is sometimes said, written in his heart.

The Law given by Moses would have been entirely out of place in Heaven or in Eden before sin entered. With the Law of God (briefly comprehended in one word, Love—to God and all His creatures in fellowship with Him) written in their very beings, how strange it would have seemed to the angels if God had set up in Heaven the Mosaic Law tables or copies of them! Of what service could such a statement of the Law of God be to such beings, who already had a much higher conception of it? Moreover, such a presentation to Adam in Eden before his fall would have been similarly useless. Therefore it was not given.

But why was the Law given by Moses? Why was it not given until about twenty-five hundred years after the fall of Adam into sin and death? Why was it given at Mount Sinai? Why was it given to the nation of Israel, and not to all nations or to any other nation? Why was it written upon stone? Why that departure from the previous method of expressing it?

The mere reading of these questions, and a reflection upon the facts upon which they rest, should relieve the mind of many inconsistencies and prepare it for the answer.

Father Adam, having violated the Law of God—written in his being—has passed under its sentence—death. This death-sentence had affected him mentally and morally, as well as physically; and thus began the effacement from his heart of that power of discerning or intuitively knowing right from wrong. The fallen conditions favored the cultivation of selfishness, and exalted selfishness to be the rule of life, instead of love, as in God's original creation.

The more selfishness came in and gained control, the more the law of Love was erased from Adam's heart. And as the years rolled on the deterioration continued naturally from parent to child, until in Moses' day it is safe to say that with the majority of the race the original Law was almost gone. A general picture of the race aside from Israel is given by the Apostle with an account of just what led to such a dreadful condition of degradation. See Romans 1:21-32.

Purpose of the Decalogue.

God chose, or elected, to give the Law on tables of stone to the descendants of His friend Abraham according to His promise that He would especially use and bless Abraham's posterity. (Genesis 12:3; 18:15-18.) But, as though to insure men that the Hebrews were not naturally superior to other men, God permitted them to go for centuries into slavery to the Egyptians, at that time the greatest nation of earth.

Moses Veiled—With the Law.

From this we conclude that the Law given at Sinai was given because the original law, expressed in Adam's nature twenty-five centuries previous, had become almost extinct and unintelligible. It was given to a chosen people at the hands of an especially chosen leader. It could not have been written upon their hearts; for to do so would have implied the restoration of that nation to Edenic perfection; and this was impossible because the penalty under which that perfection was lost was death, which still rested upon Israel and upon all men, and would continue until a Ransom could be found for Adam—and hence for all who lost life in him. —1 Cor. 15:21, 22; 1 Timothy 2:5, 6.

Significance of the Decalogue.

The best way to express the Law of Love to those who do not possess the spirit of love, or mental likeness to God, is as God indicated it in the ten commandments written in stone—"Thou shalt," and "thou shalt not."

This brings us to the question, Why did God give the Law on tables of stone? Why did He not wait until the due time to send His Son to be our Ransom-price; and then, after He had redeemed or purchased all from the sentence of death, begin the work of Restitution of all things (Acts 3:21)—the re-writing of the original Law in the human heart?—Jeremiah 31:31-34; Ezekiel 36:26.

The Apostle Paul answers this important question. He tells us that when God declared that He would bless all nations through Abraham's Seed, He referred not to all of Abraham's offspring, but to Christ Jesus who, according to the flesh, would be born of Abraham's descendants; that for Christ, God would select a "Bride" or companion of many members, but all of one spirit with Him—to be joined with Him in the sufferings incidental to sympathy and obedience and, when complete, to be perfected with Him in glory and to share with Him the work of blessing all the families of the earth. (Galatians 3:16, 29; 1 Peter 1:11; Romans 8:17, 18.) Furthermore, St. Paul tells us that the due time for Christ to come and redeem the world must be before the selection of His "Bride"; for she must be redeemed before she could be called or chosen. But as a long interval lay between the Promise to Abraham and the "due time" for God to send His Son to redeem men, God purposed a work with Abraham's natural children, which would **fill the interim** between then and the coming of Jesus, the real Seed of Abraham according to the Divine Purpose.

This Law Covenant which the Lord proposed with Israel, Abraham's natural children, would do them great good, even though they might thereby pass through some very severe experiences. It would not only keep them from sinking lower into degradation and losing the image of God as completely as some other nations, but in a few cases might even make the original Law more discernible. And not only so, but this Law given to Israel would be to some extent, a **standard** before the world. Thus Abraham's natural seed might lift up a standard to the people and to a slight extent bless all nations, by calling a halt to the downward course and by reviving in all to some degree the dying influence of the original Law of Conscience.

Of this Covenant the Apostle declares, The Law "was added [to the Abrahamic Covenant] because of transgressions [because sin was spreading and men were retrograding very rapidly], till the [promised] Seed should come [until Christ came (not only Christ Jesus the Head, but also the Church His Body) to do the real work, the time for which had come] to whom the [Abrahamic Covenant] Promise was made." "For the Law made nothing perfect"; and, moreover, "The Law which was [given] four hundred and thirty years after [the Covenant made with Abraham] cannot disannul [or in any manner change the terms or conditions of that Covenant], that it should make the Promise of none effect."—Galatians 3:19, 17; Hebrews 7:19.

But this Covenant which God made with Israel was something more than even they could realize. His dealings with them were typical of His dealings future from their day. Their sin-offerings, for instance, **typically** took away their sins, and brought to the nation reconciliation to God for a year at a time: but, as the Apostle says, those sacrifices could not really cancel sin. "The blood [death] of bulls and goats could never take away sin." It was **man** that had sinned, **man** that had been sentenced to death; and the death of the animal at most only **typified** the death of the **Man** Christ Jesus, who gave Himself a Ransom for all."—Hebrews 10:1-10; 1 Timothy 2:5,6.

And not only their sacrifices, but God's dealings with the nation of Israel, seem to have a typical lesson, the reality of which reaches down either to the Gospel Age or beyond into the Millennial Age. (1 Corinthians 10:11; Romans 15:4.) From what we have shown foregoing respecting the Divine Law, which establishes the lines of right and wrong upon every question, and which, like its Author, is from everlasting to everlasting the same unalterable Law, we trust that our readers see clearly that the **giving** of the Law at Sinai had a special, peculiar significance of its own, **incidental** to the people to whom it was given. For further explanation see TABERNACLE SHADOWS OF BETTER SACRIFICES.

The Law Given at Sinai.

There was more done at Sinai than is generally supposed. Not only was the Law written upon tables of stone given there, but a Covenant based upon that Law was there entered into between God on the one part, represented by that Law, and Israel on the other part—Moses being the mediator of the Law Covenant.

The Covenant was the important thing! God, who had recognized their Father Abraham and made a Covenant with him, for the fulfilment of which they had waited for centuries, had finally recognized them as Abraham's children, had brought them out of Egyptian bondage with wonderful evidences of His favor, and had now brought them in their journeys by a special leading to Mount Sinai, and made a Covenant with them.

It was with hearts leaping with joy of great anticipation that Israel accepted the proposal to become God's covenant people. It does not seem to have occurred to them, however, that theirs was a **different** Covenant from the one made with Abraham.

Great confusion of thought has resulted from a failure to notice the point just made; namely, that the transaction was **important**, not because God began there to have a Law over His creatures—for we have seen that God's Empire never was without Law—but it was **important** because there God made a **Covenant** with Israel according to the terms of which they were no longer to be treated as sinners, but to be accepted as God's servants, if faithful to the requirements of that Covenant. The Law written upon tables of stone **represented** that Covenant; for every blessing under that Covenant was made dependent upon absolute obedience to that Law.—Exodus 19:7,8; 34:28.

Hence in speaking of their Covenant it became customary to think and speak of the **Law** upon which everything depended. Thus throughout the New Testament, when speaking of that Covenant, the Apostle often calls it "The Law," leaving the word "covenant" to be understood. Yet in every instance a glance at the language and the context shows unquestionably that the Law Covenant is meant, not merely the written Law.

For instance, the expression, "The Law made nothing perfect," could not refer to the Law alone; for laws never make anything perfect. They merely show the perfect requirements.

The Law on tables of stone showed Israel God's requirements, but it remained for the **Covenant** to try to make the people perfect by promising blessings for obedience and curses for disobedience to the Law. And this the Law Covenant failed to do; it made nothing perfect. It served to restrain sin and to show men some of their short-comings, but it could not lift any out of the mire of sin and out of the horrible pit of death. It could not give life. It merely left Israel under sentence of death, as they were before it was given; but

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THE DIVINE LAW.

additionally bounden by it as a national contract. However, it was only a typical Covenant and its mediator was only a type of the one Mediator between God and man; and the blood of that Covenant typified the blood of the New Covenant.

Purpose of the Law Covenant.

God's Covenant with Abraham was not hampered with a Law. It applied as soon as Abraham entered Canaan —"In thy Seed shall all the families of the earth be blessed." The Seed was promised and was sure, and so was the blessing. But not so the Law Covenant, made four centuries afterward with the fleshly seed of Abraham. The blessing which it promised was conditioned on obedience to a code of laws then given them. It said, "The man that doeth these things shall live by them."—Romans 10:5; Leviticus 18:5.

Nor did it seem to occur to Israel that they might be unable to obey the Law perfectly. They promptly accepted the terms of the Covenant (Exodus 19:8; Deuteronomy 27:11-26), little realizing that it was a Covenant "unto death" (Romans 7:10), and not unto life because of their inability to obey perfectly its just requirements. Its promise of life was on terms easy enough for perfect men, although impossible for fallen men. But, having agreed to the terms, they were bound to them. Thus the Law Covenant "slew them," or took from them the very hope of life it had helped to enkindle. (Romans 7:9-11.) Nevertheless, it served them well as a servant to bring them to Christ.

When Christ came He magnified the Law Covenant and made it honorable. Then it began to be manifest that none before Him had ever fully appreciated or obeyed God's Law. Thus convinced of their own inability to secure eternal life by the terms of the Mount Sinai Covenant, those Jews of teachable mind began to see the proffered righteousness of Christ, enabling them to accept the glorious invitation of Divine favor and jointheirship with Messiah in the Millennial Kingdom, upon condition of faithfulness in following in the footsteps of Jesus, their Redeemer. So the Law Covenant made nothing perfect. (Hebrews 7:19.) In the fullest sense, no one ever kept it but the perfect Man Christ Jesus (Romans 3:23); for the Law is the full measure of a perfect man's ability.

Commandments Basis of Covenant.

The mind is cleared of much difficulty when it is discovered that the statements that Christ had blotted out the Law, "nailing it to His cross" (Colossians 2:14), and similar passages, do not mean that the Divine Law of the Universe, forbidding sin, ceased at the Cross. That Law has been over men, angels and all others of God's intelligent creatures ever since they came into existence; and it will never cease. All is plain when in every text the word **covenant** is supplied as it was evidently understood by those whom St. Paul addressed.

That the Ten Commandments were the basis of the Covenant made with Israel at Sinai is clearly attested by Scripture. "And he [Moses] was there with the Lord forty days and forty nights. And he wrote upon the tables the words of the Covenant, the Ten Commandments." (Exodus 34:28.) "And he declared unto you His Covenant which He commanded you to perform, even the Ten Commandments, and He wrote them upon two tables of stone."—Deuteronomy 4:13, 14; 9:11,15.

Redeemed From the Curse of the Law Covenant.

It has escaped the attention of many that, while Israelites had many advantages every way under their Law Covenant (Romans 3:1, 2), yet each one who failed to meet all the requirements of that Law Covenant came under a curse, or sentence, not upon others. Thus it is written, "Cursed is every one [every Israelite] that continueth not in all the words of the Law [Covenant] to do them." —Galatians 3:10; Deuteronomy 27:26.

The Apostle shows that this curse was only upon those under that Covenant, saying, "Whatsoever the Law [Covenant] saith, it saith to them that are under the Law [Covenant]." (Romans 3:19.) Moses also made the same declaration. (See Deuteronomy 5:2,3.) Indeed, no other arrangement would have been just; for the blessings of that Covenant and its promises of life were only to the one nation. (Romans 9:4.) How, then, could its curse extend beyond the nation which enjoyed its favors and privileges?

The blessings of that Law Covenant were earthly, and such also were its curses. With one exception, noted below, neither blessings nor curses related to the everlasting future. The future had already been settled for Israel and all others of the race of Adam, in the death sentence pronounced in Eden. Nothing short of the **Ransom-price—the Corresponding Price** which our Lord Jesus gave long afterward—could settle that original sentence and secure a complete release from the sentence of death. The sin-offerings of Israel's Day of Atonement were not of permanent value, but only for a year in advance, and were therefore repeated yearly. These blessings and curses of the Law Covenant were very particularly explained to Israel.—Deut. 28:1-68.

This Covenant included every member of the nation of Israel, so that they shared in common the blessings and the curses. There was a provision, however, for one individual; namely, that the **man** who would fully obey all of the requirements of the Law should live—be guaranteed lasting life. (Leviticus 18:5.) However Israel may have imagined it possible for all or for many of the nation to thus gain life everlasting, we can see that God never had such expectations concerning them. He knew from the beginning, what He has taught us by experience, as well as by the inspired words of the Apostle that, "By the deeds of the Law shall no flesh [i. e., none of the fallen race, needing justification] be justified in God's sight."—Rom. 3:20.

"The **Man** Christ Jesus" (1 Timothy 2:5), who obeyed the Law absolutely, was the One in the Divine Purpose for whom the provision was made—that "He that doeth these things shall live." He consequently had a right to life everlasting and therefore might have asked for, and might have received, more than twelve legions of angels to defend Him from those who sought His life. But He **laid down** his life. The one death, begun at Jordan and finished three and a half years after at Calvary, accomplished two things—one for Israel only, the other for the whole world.

Since the Children of Israel, as well as the other nations, were Adam's posterity they, as well as others, shared his sentence of death, and were redeemed by our Lord's offering of Himself a Sin-Offering and Corresponding-Price for Adam and those who lost life in Adam. (Romans 5:12, 18.) But since Israel alone, and no other nation or family or people of earth, had been brought under the terms of the Law Covenant made with them at Mount Sinai, therefore, only Israelites required to be "redeemed from the curse of the Law [Covenant]."—Gal. 3:13.

Moses' Position Unique.

That the "one Man," Christ Jesus, could **justly** redeem our race is stated by the Apostle and is clearly evident when we see that all men were sentenced in the one man Adam. But how could one man redeem the multitudinous nation of Israel from the curse of their Law Covenant?

We answer that there is a point connected with Israel's Covenant that few have noticed. It is that God dealt with only **one** man in connection with the making of that Law Covenant; and that man was Moses, who stood in the position of a father to the whole nation, the nation being regarded and treated as children under age. (Numbers 11:11-15.) The Lord talked to Moses in the Mount. The Lord gave the tables of the Law to Moses. And Moses spoke to the people, gave them the Law and bound them by the terms of the Law Covenant:

"Moses alone shall come near the Lord."—Exodus 24:2.

"As the Lord spake to Moses, so did the Children of Israel."—Numbers 5:4.

"The people cried to Moses, and Moses prayed to the Lord."–Num. 11:2.

"God sent Moses, His servant."—Psalm 105:26.

"They envied Moses in the camp."—Psalm 106:16.

God said that He would destroy them, had not Moses His chosen stood before Him in the breach.—Psalm 106:23.

"Remember ye the Law of Moses My servant."—Malachi 4:4.

"Moses hath in every city them that preach him."—Acts 15:21.

"Did not Moses give you the Law?" —(Christ) John 7:19.

"What did Moses command you?"—(Christ) Mark 10:3.

"One accuseth you even Moses, in whom ye trust."—(Christ) John 5:45.

All Israel were "baptized unto [into] Moses, in the cloud and in the sea."—1 Corinthians 10:2.

"He that despised Moses' Law died without mercy."—Hebrews 10:28.

"The Law was given by Moses, but grace and truth came by Jesus Christ." —John 1:17.

So thoroughly was the **one man** Moses the representative and typical father of the nation of Israel, that God could and did propose its destruction and the fulfilment of all His engagements with Moses' family instead. (Exodus 32:10, 31, 32.) It was thus, as God's representative on the one hand, and as Israel's representative on the other, that Moses could be and was the Mediator of the Law Covenant between God and that nation.

When the Man Christ Jesus, by full obedience to the Law Covenant, became entitled to life everlasting under its provisions, He had the right to "Moses' seat"—the right to supersede Moses as the lawgiver and representative of that nation. Of Him Moses bore witness, saying, "A Prophet shall the Lord your God raise up unto you like unto me. Him shall ye hear in all things." By **fulfilling** the requirements of the Law Covenant and by His obedience even unto death, Christ became the Heir of its promise of **life**, and the Mediator of the New Covenant, based upon that better and everlasting Sacrifice for sins, which therefore needed not to be repeated yearly, and which will be effective, not for Israel only, but for all the families of earth; for "this Man," "the Man Christ Jesus, gave **Himself** a Ransom for all." Hence this Gospel of the New Covenant was for "the Jew first and also for the Greek (or Gentile)." Thus the **one** Sacrifice finished at Calvary did a special work for Israel, and will do a general work of redemption for the world, including Israel, in sealing the New Covenant and making it operative for all mankind. [For full explanation see STUDIES IN THE SCRIPTURES, Vol. V., "THE ATONEMENT."]

"Christ the End of the Law."

Thus seen, the expression, "Christ is the end [fulfilment] of the Law [Covenant] for righteousness [justification] to every one that believeth" (Romans 10:4), can apply only to Jews who by faith have accepted Christ as their Redeemer. It cannot apply to others—neither to those who never were Jews, and who consequently were never under that Covenant, nor to those who still trust in Moses' Covenant and who are still vainly seeking life by obedience to its provisions, laws, etc.

Israel as a nation is still **bound by** that Covenant which they at first supposed would bring life, but which experience proved could bring them only **death** because of the weakness of their flesh and their inability to fulfil its requirements expressed in its Law of Ten Commandments. There is only one door of escape from it; namely, by accepting Christ as their Redeemer. **God shut them up** to this one and only **hope** (Galatians 3:23); and He promises that by and by, when the Gospel Church, the Body of Christ, has been selected, He will open their blind eyes and cause them to see Christ in His true character—as their Redeemer from sin and their Deliverer from death and their Covenant of death.—Romans 11:25-29.

Christ "came unto His own [people, the House of Servants, under the bondage of the Law Covenant, offering the worthy ones favor and liberty under the Covenant of Sacrifice], and His own [people] received him not; but as many as received Him, to them gave He liberty [privilege] to become the sons of God [with all the proper privileges or liberties of sons], even to them that believe on His name."—John 1:11, 12; Psalm 50:5.

No wonder, then, that the Apostle sought so earnestly to guard the new Gentile converts from becoming Jews and seeking **life** under the Law Covenant, by which neither he nor his nation had been able to profit! No wonder he exhorted them to stand fast in the liberty of Christ and His gracious arrangements under the Covenant of Sacrifice!

It was in view of this danger of their losing **faith** in Christ's finished work and trusting for salvation to their own efforts to keep the Law Covenant by **works**, that St. Paul even prohibited the circumcision of Gentile converts, although he approved of it for Hebrews, to whom it was given as a symbol and rite long before the Law Covenant was made. Hence the remark that "the Gospel to the circumcision" was especially supervised by St. Peter, while the Gospel to the uncircumcision, the Gentiles, was especially the mission of St. Paul. (Galations 2:7, 8, 14-16.) It will be quite a help in the study of the Scriptures to observe that the Apostles often refer to themselves as having been under the Law Covenant and subsequently freed from its bondage; but to Gentile converts as not having passed through such an experience.—See Galatians 2:17; 3:3, 13, 14; 5:5, 6, 8-10; Ephesians 2:11-19.

See STUDIES IN THE SCRIPTURES, Vol. VI., "THE NEW CREATION," Study 7.

"Free from the Law."

The **Ransom** was given FOR ALL mankind, but its benefits are applicable only to **those who believe.** Thus far the believers are only a few, compared with the mass of mankind. These have **escaped** from all condemnation of all broken laws; while the remainder, the world in general, still continue under the original condemnation, and Israelites who have not come to Christ are still **condemned** by Moses' Law Covenant. "He that believeth is passed [reckonedly] from death unto life (John 5:24), while "he that believeth not is condemned **already.**" (John 3:18.) He was condemned six thousand years ago; and, if a Jew, he was additionally bound by the Law Covenant, and **has not escaped** the condemnation that is on the world. (Romans 5:16.) The only ones who have escaped this condemnation, so long upon all, are referred to by the Apostle Paul (Romans 8:1): "There **is** now no condemnation to **them which are in Christ Jesus,** who walk not after the flesh but after the spirit."

These are the free ones, free **from** all laws and all penalties—**free indeed.** "If the Son shall make you free, ye shall be free indeed."—John 8:36.

But can it be that God has released these entirely from both the Law given in Eden and that given at Sinai? Just so! Being justified by the death of Christ, and released from their former condemnation, and having received His spirit of love for God and obedience to God, so long as they are **in Christ** they are free—free to abide in Him, by continued submission to His will, the essence of which is **LOVE** to God and to man. All who come **into** Christ submit themselves to His will and voluntarily make it their Law; and those who willingly violate this law thereby cease to "abide in Him" and will be "cast forth" as dead branches. (John 15:6.) Through Him our best endeavors to do His will are acceptable; and we have thus passed out of condemnation to death into justification to life so long as we abide under the blood of Christ our Redeemer. In no other way could any be accepted by God; for the Law given in Eden was one which required absolutely perfect obedience, and that given at Sinai demanded the same. And since we know that God could not give an **imperfect** Law (Rom. 7:12); and that we could not fully obey a **perfect** one, we see the necessity for our being freed from all law and accepted in the merit of Christ.

Hence we conclude that those in Christ, whether they **were** jews or Gentiles, are in no sense under the Law given at Sinai, graven upon stones, termed the "Ten Commandments," nor to the ceremonial attachments relating to typical feasts, sacrifices and services.—Hebrews 9:1.

The Law on Tables of Stone.

The sanctified **in CHRIST JESUS** need no such commands. Love to God and men, laid down by our Lord and the Apostles, is the only rule under which the New Creature in Christ is placed; and it is the very essence of this new mind—the spirit, or mind, of Christ.

Look singly at the commandments given to fleshly Israel, and judge whether it would not be useless to address such commands to the **saints.**

I. "Thou shalt have no other gods before me." What **saint** would think of such a thing?

II. "Thou shalt not make unto thee any graven image, nor the likeness of any form that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them nor serve them; for I . . . am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of **them that hate Me;** and showing mercy unto thousands of them that love Me and keep My commandments." For whom is such a law needful? Surely not for the saints, who love the Lord with all their heart, soul and strength, and who are laying down life itself in His service!

III. "Thou shalt not take the name of the **LORD** thy God in vain; for the **LORD** will not hold him guiltless that taketh His name in vain." Again we remark, surely none of the **saints** will have any desire to blaspheme or profane their Father's name, but the reverse; they are laying down their lives to glorify His name.

IV. This we will examine last.

V. "Honor thy father and thy mother; that thy days may be long **upon the land** which the Lord thy God giveth thee." This is distinctly an earthly promise of the **land,** while the promise to the **saints** is not long life **here** but hereafter. Those who sacrifice life, lands, etc., become, **in** Christ, heirs to the Heavenly promises. Having the Spirit of Christ, they delight to honor their earthly parents, but especially do they delight to do the will of their Father in Heaven.

VI. "Thou shalt do no murder." Do not the **saints** delight to bless others and to **do good,** even to those who despitefully use them and persecute them? If so, where would be the propriety of telling them that they must not murder—must not do the thing farthest from their desire? It would be a useless command.

VII. "Thou shalt not commit adultery." The sanctified in Christ Jesus, "who walk not after the flesh, but after the Spirit" of Christ, could not thus wrong others.

VIII. "Thou shalt not steal." Do the saints desire to steal? Do they desire to defraud others? Is it not rather their spirit to "labor, working with their hands the thing which is good, that they may have, to give unto the needy"?—Ephesians 4:28.

IX. "Thou shalt not bear false witness against thy neighbor." How could one of the "sanctified in Christ Jesus" thus injure his neighbor? It would be entirely foreign to the Spirit of Christ, the spirit of Truth, and would prove that the one who knowingly and willingly bore such false testimony had not the Spirit of Christ and was "none of His."—Romans 8:9.

X. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Covetousness is wholly foreign to the spirit of Christ; and to that extent that the Spirit of Christ dwells richly in His members they will be free from covetousness. The spirit of sacrifice having in the saints taken the place of self-love, covetousness is forestalled.

The preface in Exodus 20:2 shows that these Ten Commandments were given only to Israel after the flesh: "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." So, too, in repeating them, Moses declares (Deuteronomy 5:15): "Hear, O Israel, the statutes and judgments which I speak in your ears THIS DAY that ye may learn them and observe to do them. The Lord our God made not this Covenant with our fathers, but with US, even us, who are all of us here alive this day. The LORD spake with you face to face—saying," etc., etc.—See also Ezekiel 20:10-13; Nehemiah 9:12-14.

All these commands were proper and suitable enough for Israel. (Deuteronomy 5:2,3,5-21.) They would have been suitable for any fallen man, but are surely inappropriate to any New Creature in Christ, whose very nature, as a New Creature, is to do right, yet who, because of the weakness of the flesh, cannot do perfectly, though he desire and endeavor to do so. But although we can easily keep the outward letter of this Law, yet under our Lord's teachings we see that to keep it in full really means more than its surface indicates; that he who hates a "brother" has the murder spirit, and is a murderer; he that desires to commit adultery, lacking only the opportunity, is in heart an adulterer (Matthew 5:28); and he who loves and serves money, and who spends time and talent for it more than in God's service, is an idolater.

Our Redeemer's teaching regarding the obligations implied by the Law is—"Thou shalt love the Lord thy God with all thy heart, all thy mind, all thy soul and all thy strength; and thou shalt love thy neighbor as thyself."—Matt. 22:37, 38.

From this we see that even we who are in Christ, with all our holy desires and aims, could not keep perfectly the spirit of that Law, according to this, our Master's interpretation; for our new mind is hindered by the weakness of the sin-degraded and marred earthen vessel—the flesh. We find it impossible to rid ourselves entirely of inherited selfishness, so as to be able to love our neighbor as ourselves, or to love and serve God with all our hearts and talents, much as our new minds might choose and seek to obey this, the spirit of the Law. It is only because we are dealt with by God according to the conditions of the Covenant of Grace in Christ that the Apostle could say that our best heart-endeavors to fulfil this Law of Love are accepted as a perfect fulfilment; and all we lack is continually compensated for out of the fulness of Christ, which is imputed to us. "Ye are not under the Law, but under grace"—favor. (Romans 6:14.) You are acceptable with God, not because there is no fault in you, but because favor covers your unwilling imperfections of thought, word and deed.

The Fourth Commandment of Israel's Covenant.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made Heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day and hallowed it."

This command merely enjoins idleness on the seventh day of each week. It does not say to cease from ordinary work and engage in religious work, as many of its advocates seem to suppose; but, on the contrary, it prohibits all kinds of work. Many who think themselves bound by this command, neither rest on the seventh day nor on the first day of the week, which without authority they make an effort to keep instead of the seventh day which the Lord appointed for those under it. On the contrary, to very many the first day is as busy a day as any. The ruling under the Law was that any one who even picked up sticks or kindled a fire was a violator of this command, and must be put to death. (Numbers 15:32-36.) How many who claim to keep this commandment do far more work in the way of cooking, etc.—they, their sons, and their daughters, their man-servants and maid-servants! (See Exodus 35:3.) If that Law is now in force and has by any means extended beyond the Israelites (on whom alone it was put), so as to cover Christians, then every Christian violates it repeatedly, and is deserving of death for each offense; for "they that violated Moses' Law died without mercy."—Hebrews 10:28.

But though our views on this subject differ widely from those of most Christian people, we are very glad that one day of each week is set apart for rest from business, without regard to which of the seven days is thus observed, or by what law or lawgiver it was originally appointed. We greatly enjoy the day, and think it not only a blessing to those who use it for worship and study, but also for those who use it merely as a day of rest from toil and recreation to enjoy the beauties of nature, or to visit their friends and families as they cannot do on other days. And we are especially pleased that the day set apart by the Government under which we live is the First Day of the week, because of the same blessed memories and associations which gave that day a special sacredness to the Church in the days of the Apostles.

But for two reasons we totally dissent from the idea of the Sabbath common to the majority of Christian people. First, because if their claim that we are under the Law of which the Sabbath day observance was a part be true, the day they keep as a Sabbath is not the day mentioned in that command. They observe the first day of the week, while the command designated the seventh day. If the Fourth Commandment be binding at all it, as well as the other commandments, is binding as stated, and cannot be changed. Second, if we were bound to the Law, the keeping of the Sabbath in any other than the strict way in which its keeping was therein prescribed is inconsistent. If the command is binding upon us, the manner of its observance, in its every minutia, is no less binding. If its strict significance has passed away, surely whatever destroyed its strict interpretation destroyed the command entirely. Therefore, if observed at all, it should be observed with all its former strictness, and it should be observed on the day then prescribed.

The only proper reason for the less strict observance of the day, or for the substitution of another day for the one originally designated would be an order from God Himself to that effect. Men have no right to alter or in any wise amend God's Laws; no, not even if an angel from Heaven sanction the change. But God did not change that Law. It stands exactly as it was given. If, as claimed by some, it was altered in any degree, or made applicable to any other people than the people of Israel, the evidence should be no less clear and positive than that of its original giving at Mount Sinai. But no such evidence exists of its change to another day, or to another people, or of any relaxation of its original severity.

Neither did our Lord or the Apostles ever authorize any such change. They declared that the Jewish Law (which included the command relative to the seventh day) was to be superseded by the antitypical New Law Covenant, which during the Millennium will be in operation toward all who accept Christ. The Apostles used the seventh day as a time for preaching Christ, as they used every day in the week—especially because on that day the Jews, their most hopeful hearers, met for worship and study. But the Apostles nowhere recognized the seventh day Sabbath as a day of rest, as the Jewish Law Covenant had enforced it. On the contrary, they taught (Romans 14:5-8) that any and all days are acceptable for good work done in the service of God and for the benefit of fellow men.—Matthew 12:10, 12.

The Lord's Day.

Some claim that the (first day) Christian Sabbath was introduced by an edict of one of the popes. But this is a mistake. The practise had its start in the fact that it was on the first day of the week that our Lord arose from the dead; and that upon that day and evening He met with His disciples, and expounded unto them the Scriptures, until their hearts burned within them. What wonder that, without any command to do so, they thereafter loved to meet together frequently on that day, to repeat the simple meal, the giving of thanks and the breaking of bread. Then they could recount one to the other the gracious promises of God through the Prophets, and the explanations of some of these which the Lord had given in person, seeking yet fuller understanding of the same under the leading of the Holy Spirit (Christ's Representative), their Guide into all Truth as it became due.

For a time both days were observed by Christians, the seventh day from Jewish custom (and because it furnished the best opportunity for reaching devout Hebrews, the class most likely to be interested in the Gospel) and the first day in commemoration of our Lord's resurrection. Ignatius, A. D. 75, in his writings mentions some approvingly as "no longer Sabbatizing, but living in observance of the Lord's day, on which also our life sprang up again."

The earliest record found in Scripture of the use of the name "Lord's-day" for the first day of the week is in Revelation 1:10 (A. D. 96). And, says *The Encyclopedia Britannica* (first-class authority), "by that name it is almost invariably referred to by all writers of the century immediately succeeding Apostolic times. . . The first writer who mentions the name of Sunday is Justin Martyr. This designation of the first day of the week, which is of heathen origin, had come into general use in the Roman world shortly before Justin wrote. [Second Century A. D.] . . . As long as the Jewish-Christian element continued to have any prominence in the Church a tendency more or less strong to observe Sabbath as well as Sunday would, of course, prevail. . . . The earliest observance of Sunday as a legal duty is a Constitution of the Emperor Constantine, 321 A. D., enacting that all courts of justice, inhabitants of towns and work-shops were to be at rest on Sunday, with an exception in favor of those engaged in agricultural labor."

It is therefore a misstatement to say that Pope Gregory or any other pope first by decree instituted Sunday or the Lord's day as taking the place of the Jewish seventh-day Sabbath. The Decretals of Gregory do enjoin Sunday keeping, saying, "We decree that all Sundays be observed, from vespers to vespers, and that all unlawful work be abstained from, so that in them trading or legal proceedings be not carried on." But it will be noted that the Emperor Constantine's decree was in 321 A. D., while Gregory did not become pope until 590 A. D.; and Gregory refers to the fact that the work prohibited was already unlawful; hence his decree is merely confirmatory of the laws of Constantine and other civil rulers preceding him.

The Roman Catholic Church does not now and, so far as we know, never did insist upon a strict observance of Sunday. In Catholic countries today both priests and people attend service in the forenoon, and give up the afternoon to various forms of pleasure—in beer-gardens, parks etc.

Influence of the Law among Early Christians.

Many Christians do not realize the conditions which existed in the Church in the beginning of the Gospel Age. The Jews as a nation had been typically justified from the Adamic curse, or condemnation, by typical sacrifices, and put under the Law given at Sinai, as a Covenant under which, if obedient, they were to have life. But the Law proved valueless to them so far as giving them the hoped-for life was concerned, though it taught them some good lessons. All the other nations, known as Gentiles (heathens), were still under the original condemnation of Eden.

Consequently, when our Lord came, both Jews and Gentiles were under condemnation to death—the Jew by the Law from which he had expected so much, but with which he was unable to comply, because of the flesh; and the Gentile by the original sentence upon Father Adam, from which he had in no sense escaped, not even typically as the Jew had. But the Redeemer whom God provided was sufficient for both, and reconciled both unto God in one body by the cross.—Ephesians 2:16.

The Jewish converts, who composed the majority of the early Church, could scarcely realize the greatness of the change from the bondage of the Law Covenant to the liberty wherewith Christ makes free. Therefore they were continually adding Christ's teachings and His law of Love to their Mosaic Law, thus adding to their already heavy burden, instead of accepting the sacrificial death of Christ as the atonement for their sins under the Law and as the end of the condemnation of that Law Covenant. (Romans 10:4; 3:20, 28.) It is not surprising, when we remember their early prejudices in favor of the Law, that the Spirit of Truth was able to guide them but slowly into the full truth on the subject. Even the Apostles were slow to learn; and we find St. Peter so slow to follow the leading of the Spirit that he had to be taught by a special vision that Gentiles needed no longer to become Jews and to conform to the Law of Moses before they could share Divine favor; but that they had access to God through faith in Christ as their Redeemer and a full consecration of themselves to the will of God.—Acts 10:9-18; 11:4-18.

Some complained to the other Apostles and brethren about St. Paul's recognition of Gentiles; and this brought the question before them all, and led to an investigation of God's dealings in the matter. "When they had heard these things they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."—Acts 11:18.

St. Paul, most easily led of the Spirit, got clear views on the subject earliest, and had to oppose others among the Apostles less strong and less spiritually clear-sighted. (Galatians 2:11.) Jerusalem was long considered the center of the Christian religion, the largest number and oldest believers and the Apostles living there. And as St. Paul's views of the changed condition of things became clearer and clearer, he did not hesitate to preach boldly what he saw to be dispensational truth. Then some prejudiced ones in the Church of Antioch desired to know whether the brethren at Jerusalem would concur in the advanced views. Thereupon, St. Paul, Barnabas and others went up to Jerusalem to lay the matter before the brethren and to bring back a report.—Acts 15:1, 2.

The great debate and examination of the question on all sides followed. St. Peter and St. James, finally agreeing with St. Paul, influenced the entire Council. St. Peter reminded them of God's wonderful dealing with Cornelius, who was justified and made acceptable to God through faith in Christ, and not through keeping the Law, and urged, "Now, therefore, why tempt ye God, to put a yoke [Moses' Law] upon the neck of the disciples which neither our fathers nor we were able to bear?" St. James said, "My sentence is that we trouble not them which from among the Gentiles are turned to God." Then the Council so decided, and sent a message to the confused Gentile believers, saying:

"We have heard that certain ones who went out from us [here] have troubled you with words subverting your souls [destroying your faith], saying, 'Be circumcised and keep the Law'—to whom we gave no such commandment. . . . It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." (Acts 15:9-29.) And these suggestions were given as advice, and not as so much of the Mosaic Law, with penalties attached.

The Law Covenant a Ministration of Death.

The Apostle Paul's Epistle to the Galatians, who had been Gentiles, was written expressly to counteract the influence of Judaizing teachers who mingled with the believers of Galatia and endeavored to subvert the true faith in Christ by pointing them away from the Cross of Christ, to a hope of acceptance with God by keeping the Law of Moses in connection with faith in Christ—thus making the Covenant of Sacrifice and the New Covenant merely additions to the Law Covenant. This he calls "another gospel," yet really not another; for there can be but one. Hence it was a perversion of the real Gospel. (Galatians 1:7-9.) And here St. Paul indicates that he knew that the Apostles at Jerusalem had at first only a mixed Gospel, and that he went up to see them on the occasion mentioned in Acts 15:4, by revelation, to communicate to them that fuller, purer, unmixed Gospel, which he had been able to receive. And he says he communicated it to them privately, lest their reputation should hinder them from re-

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(Continued from page 3, column 4.)

THE DIVINE LAW.

ceiving the Truth; and even then some false brethren, spies, sought to compel Titus, a Greek, to be circumcized.—Galatians 2:2-5.

It is further along in this same Epistle that St. Paul tells of St. Peter's vacillation on the question of the Law (chapter 2:11-16) and his words of reproof to St. Peter—We who are **Jews by nature**, knowing that a man is not justified by the works of the Law, but on account of **faith** in Christ, even we have believed in Christ that we might be **justified by faith** in Christ, and **not by obedience to the Law.** Why, then, should we attempt to fetter others, or longer bind ourselves by that which has served its purpose, in bringing us to Christ and the fellowship of His sufferings and coming glory?

"O foolish Galatians! who has deluded you? As many as are trusting to obedience to the Law are under its condemnation or curse. Christ hath redeemed us [Israelites] from the curse of the Law, that the blessing of Abraham might come to the Gentiles through Christ Jesus, and that we [Israelites] might receive the promise of the Spirit through faith." And surely God's Covenant with Abraham, made four hundred and thirty years before the Law was given, cannot be annulled by that Law.—Gal. 3:1, 10, 13, 17.

Next the Apostle answers a supposed inquiry as to what was the object of the Law, and why it was given, if not necessary to the attainment of the Abrahamic Promise. He says that the Law was added because of sin, to manifest sin in its true light—that sin might be seen to be a great and deep-seated malady. The Law was a pedagogue, or servant, to bring to Christ all Israelites who desired to learn the true way of life.—Galatians 3:24; Matthew 11:28-30.

As children are under nursery laws and subject to teachers until an appointed time, so were we [Israelites] under the Law, and treated as servants rather than as sons. We were kept under restraints, though we were the heirs through whom, according to the Promise, others were to be blessed. But in the fulness of time God sent forth His Son, made of woman, made under the Law, to redeem them that were under the Law that **we** [Israelites], being liberated, might receive the adoption of sons. And so also, "because **ye** [who were not under the Law, but were Gentiles, or heathens] are [also now] sons, [therefore] God hath sent forth the Spirit of His Son into your hearts." We were sons under tutelage, and you were aliens, foreigners and strangers, but now you and we, who are accepted of God in Christ, are fully received into sonship; and neither of us is subject to the Law.—Galatians 4:1-7.

Tell us, you that desire to be under the Law Covenant, Do you not understand what it is? It is a **bondage**, as allegorically shown in Abraham's two sons. Abraham here is a figure of God; and Sarah, the real wife, is a figure of the real Covenant of blessing, out of which The Christ should come as Heir of all, to bless the world. For a long time Sarah was barren. So, too, for a long time the original Covenant of God [made with Abraham—"In thy Seed shall all the nations of the earth be blessed"] brought forth no fruit—until Christ Jesus. Hagar, the servant of Sarah, in the meantime was treated as Sarah's representative, and her son as the representative of Sarah's son. Hagar represented the Law Covenant, and her child Ishmael represented fleshly Israel. For a time they represented the true Covenant and the true Seed of Blessing, though they were always servants—child as well as mother. When the true son of the real wife, the **heir**, was born, it was manifest that the son of the bondwoman was not the heir of Promise. And to show typically that the Law Covenant was not to have any rule over the spiritual sons of God, Hagar was not allowed to become the governess of Isaac, but in his interest was dismissed.—Galatians 4:21-31; Gen. 21:10.

The Apostle's argument, based on this allegory, is, that we, brethren, as Isaac was, are the Seed to whom the Promise was made. We are not the children of the bondwoman, the Law Covenant, but children of the original, Abrahamic Covenant, born free from the slavery and conditions of the Law Covenant. And not only were we so born, but the Law is **entirely put away** from us, and has nothing whatever to do with us. "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage"—the Law Covenant. "If ye be led of the Spirit, ye are not under the Law [Covenant].—Galatians 5:1, 18.

But St. Paul asks, "Shall we continue in sin [wilfully], because we are not under the Law [Covenant]?" (Romans 6:15.) Shall we take advantage of our liberty to break away into more sin—because we are sons and heirs, and no longer commanded as servants—Thou shalt and Thou shalt not? No, no; as **sons**, begotten of the Spirit, partakers of the Spirit of Holiness, the Spirit of The Truth, we delight to do our Father's will; and the law of obedience to His will is deeply engraven upon our hearts. (Hebrews 8:10; 10:15, 16.) We gladly sacrifice our all, even our lives, in opposing sin and error, and in forwarding righteousness and truth. Hence we answer emphatically, "God forbid!" We will not take advantage of our liberty from the Jewish Law Covenant to commit sin. But if any man should think to do so, let him remember that only those led by the Spirit of God are the sons of God.—Romans 8:14.

We are not under the Law Covenant, but under Divine favor expressed in the Covenant of Sacrifice; and not only so, but being justified and reconciled to God through the blood of Christ, we have gone further and accepted the High Calling, the "Heavenly Calling," and have consecrated our justified lives—"even unto death"—and been accepted as New Creatures, members of the Body of Christ. Thus we are heirs of the Abrahamic Covenant. (2 Corinthians 5:17; Galatians 3:29.) Hence, so far from desiring to use our liberty to indulge in sin, we, having God's Spirit, detest sin, love righteousness and delight ourselves in the "Law of Christ"—Love. Christ's word is our Law—not a Law of bondage, but of liberty. "Whoso looketh into the perfect Law of Liberty and continueth therein [free], being not a forgetful hearer, but one who exercises his liberty, this man shall be truly blessed thereby!" "Such fulfil the royal Law, the Law of Love."—James 1:25.

The Law of the Grace Covenant.

If we have proved that to Israel, and to Israel only, were the Ten Commandments given, as the basis of a Covenant made only with that nation, and if we have shown that the other nations of the world have been left by God without any law except such traces as yet remain of the original law, written in the nature of the perfect man, who was created in God's image, and that to the Church our Lord gave the Law of Love as the basis of the Grace Covenant—then we have proved that the Ten Commandments should be recognized by the Gospel Church, only as they are in harmony with the Law of Love.

The Mediator of the New Covenant will during the Millennium have a standard for all who accept Him, as Moses, the mediator of the Law Covenant, had a standard. It will be the same Law that was expressed in the Ten Commandments, but a more refined and a more comprehensive statement of that Law, designed for a more advanced condition. The people put under the Law Covenant and baptized into Moses were a Household of Servants, while the saints who enter into a Covenant of Sacrifice with Christ are a Household of God's Sons. Thus we read, Moses verily was faithful as a servant over all his House [of Servants], but Christ [was faithful] as a Son over His own House [of Sons], whose House are we, if we hold fast the confidence and the rejoicing of hope firm unto the end.—Heb. 3:5, 6.

The expression of the Divine Law given at Sinai was exactly suited to the "House of Servants" to whom it was given. It was a series of instructions—"Thou shalt" and "Thou shalt not." The expression of "the Law of the spirit of life in Christ Jesus" is very different, and implies much more liberty. It simply tells those who are God's sons, and who therefore are begotten to His Spirit, You may **do** or say **anything** in harmony with **love** for God and man. Pure love for God will lead not only to obedience to His will, but to the study of His will, in His Word. Pure love governing our conduct toward our fellow-men and the lower animals will seldom work to their injury. It will come more and more under the guidance of the Lord's Word; and thus we will be perfected in love. But from the first it is a safe law. It is a "Law of Liberty," in that it requires us merely to carry out, according to our own judgments, that which we voluntarily consecrate ourselves to do, that which is our own wish as New Creatures—the Golden Rule.

Since this Covenant to sacrifice all to God's will is made only by those whose desires are changed, who no longer love sin but are seeking escape from it as well as from its penalty, who now love God and His righteousness—it would be manifestly improper to give these "sons of God" the statement of God's Law or will in the same form that it was expressed to the House of Servants. The sons are granted a "Law of Liberty," the servants a Law of Bondage. The servants were told what they might or might not do; for they were servants, not sons, not begotten of the Father's Spirit. Hence they needed positive commands, restraints and penalties. This is forcibly expressed by the Apostle in his exposition of this very subject in Galatians 3:1-29.

How strange you would think it if we were to say, We feel it our duty to tell the readers of this journal who are saints, that they should not make or worship images, that they should not blaspheme God's name, that they should not steal from their neighbors, nor slander them, nor bear false witness against them. The intelligent and consecrated reader would feel offended, and that justly. He would say, "The Editor has a very low opinion of his readers, or he would not so address them."

Just so it would be strange indeed if God or Christ had given the Ten Commandments to the Gospel Church as the basis of their relationship. And the truly consecrated and spirit-of-love-begotten ones, would have been justified in questioning the wisdom of putting them under an expression of the Divine Law so far below their nature and Covenant as to be almost an insult—"Thou shalt do no murder"!

But the Law, while it is a Law of Liberty and an "easy yoke" to such as have the Lord's Spirit, it is nevertheless a most searching law—discerning, scrutinizing, judging the very thoughts and intents of our hearts, as well as our actions and words. In that one word, Love, is expressed the very essence of the Divine Law. Love of God implies full obedience, full recognition of the Divine character—Wisdom, Love, Justice and Power—full harmony with and service of God, and the exercise of those qualities of character in all our thoughts, words, deeds.

"Law of the Spirit of Life in Christ Jesus."

This Law of Love to God and our fellowmen, which we delight to obey **to the extent of our ability**, not of compulsion, but of a willing mind as partakers of the Spirit of Christ, is the only **Law** with which we have to do. While it entirely ignores the Mosaic Law—its "Thou shalt" and "Thou shalt not"—it really accomplishes far more than did the Mosaic Law; for with his heart ruled by love for God and man, who would desire to dishonor God or to injure his fellowman?

But as of the Mosaic Law it was true that its utterances were only to those **under it**—Israelites—for "whatsoever the Law saith it saith to them who are under the Law" (Romans 3:19), so it is true of the Law of Love, the "new commandment," given the House of Sons. It speaks only to those who are **under it**; and these are only the consecrated believers in Christ. It is a Law of Liberty, in that all who are under it are under it from **choice.** They came under it voluntarily, and may leave it when they please. In this it differs greatly from the Law **put upon** fleshly Israel as a nation, in which they had no individual liberty or choice, being born under bondage to that Law Covenant. Our Law is the Royal Law, for the Little Flock developed under this Law of Liberty and Love is the Royal Family—the Divine Family, selected under their Lord and Head to be heirs of God, joint-heirs with Jesus Christ, partakers of the Divine nature.

These now being selected as members for the Body of Christ, are only such as **delight** to do God's will, sons of God and "brethren of Christ," having this likeness to Christ. At the close of the Millennial Age, when the rod of iron shall have broken the proud hearts, and shall have caused the stiff knees to bend in obedience, and when the obstinate are cut off as incorrigible, wilful sinners, then the Law of Love and Liberty will again be virtually in force over all God's creatures. All who shall be permitted to enter upon that grand Age of Perfection following the Millennial Reign of Christ will first have been tested, and will have given abundant proof that they **delight** to do God's will—that His will is continually their heart's desire. [See STUDIES IN THE SCRIPTURES, Vol. VI., Study 7.]

"Alive without the Law Once."

In his letter to the Romans (chapter 7), the Apostle reasons to Jewish converts to Christianity: "For," he says, "I speak to them that know the Law." He then represents the Law Covenant as a husband, and Israelites bound by it as a wife to a husband. He shows that as it would be a sin for the woman to unite with another man while her husband lives, so it would be wrong for Israel to leave Moses and his Covenant of the Law, and unite with Christ in His Covenant of Sacrifice even unto death, unless released either by the **death** of the **Law Covenant**, or by **their death** to the Law Covenant.

It is a common mistake to suppose the Scriptures to teach that the **Law Covenant died**, or was destroyed by our Lord. **It still lives**; and all the children of Jacob are still bound by it, **unless they have died to it.** Only those who realize that they could not gain everlasting life through their union with Moses—the Law Covenant—are ready to abandon all hope of saving their life by that union, ready to become **dead** to all such expectations and to accept the death of Christ as the Ransom for Adam and all his race, as the basis of a **new** hope of a **new** life. Hence, only such Israelites as by faith reckoned themselves hopelessly **dead** under the Law Covenant, and as **risen** with Christ to a new life secured by His sacrifice, and who in **will are dead** to sin—only such could be united to Christ as the new Husband, under His Covenant of Sacrifice and its reward of glory. Thus, according to the Apostle's reasoning, the thought of **blending** the two Covenants, and being united to **both Moses** and **Christ** was wholly out of the question. [Compare Romans 7:2.]

The text, "Christ is the end [or fulfilment] of the Law [Covenant] for righteousness **to every one** [under it] **that believeth"** (Romans 10:4), does not conflict with the above; for only **believers** are specified. (Compare Romans 3:31; Galatians 2:19.) Ephesians 2:15, should be read: "Having abolished in His flesh the enmity **of** the Law of commandments contained in ordinances," etc., Colossians 2:13, 14, refers to "quickened" Jewish believers for whom the handwriting of ordinances is blotted out. Verse 20 refers to the Gentile converts who had become **dead** to the "rudiments of the **world,"** before entering the Covenant of Grace, even as the Jews must become **dead** to the rudiments of their **Law Covenant.**

That the Law Covenant with Israel is still binding upon that nation is further evident from the fact that upon their national rejection of Christ, they were nationally blinded until the end of the Gospel Age (Romans 11:7, 25); and God declares that He has "not cast away His people" of that Covenant, but that under that Covenant He will yet open their eyes to see Christ as the only door of hope, and that of a new life purchased with His own. (Romans 11:2, 27, 29; compare Deuteronomy 30:1-9.) Meanwhile, we have the evidence that their Covenant continues in force in the fact that, as a nation, they have for centuries been receiving the very "curses" specified under their Covenant. See Deuteronomy 28:15-67. Verses 49-53 describe the Roman siege, etc.; verses 64-67 describe the condition of Israel since. (Isaiah 59:21.) As heretofore shown (see STUDIES IN THE SCRIPTURES, Vol. II., pp. 88-93), the Lord in Leviticus (26:18-46) declared the symbolic "seven times" 2520 years, of Israel's subjection to the Gentiles; and their deliverance after the end of these Times. Thus their present experiences were foretold as a part of their Covenant.

Romans 7:6 is not out of harmony with this explanation (that the Israelite who would unite with Christ must **die** to his nation's Covenant, **and** that the Law Covenant is not yet dead): for, properly rendered (see marginal reading, Revised Version and Diaglott), it reads, "But now we are delivered from the Law [Covenant], being dead to that wherein we were held; that we **should serve in** newness of spirit [with **our minds,** our wills]," and not be required to serve the very letter of the old, Law Covenant, which has passed away.

What was defective in the **old** or Law Covenant? Was it sinful or bad? No. How then under that Covenant did we learn so much about sin?

Because, previous to receiving the Law, Israelites were like the remainder of the world—dead in trespasses and sins—and being already under sentence of death, we were like the remainder, unrecognized of God, and without any special commands. Hence we could not disobey or increase our sins by disobedience, until the Law Covenant began to command us.

But, notwithstanding that death sentence under which we and all the world rested, we Israelites were **"alive"** before the Law Covenant; for God had promised our Father Abraham that somehow and at some time He would **bless his Seed,** and through it all the families of the earth. Thus, in God's promise to Abraham, a future life was assured to us all, before the Mosaic Covenant was made. But just as soon as that Law Covenant went into force, and required that we must obey its every command, in order to secure life, that soon we found that we could not absolutely control our poor, fallen bodies, however much with our minds we willed to do so. And, as sin developed, **we died**—our hopes of life expired, because we could not keep that Law Covenant. I speak for, or as representing our whole nation. Thus we found that the Law Covenant, promising **life,** to the obedient, really sentenced us to death, because we **could not obey its requirements.**

Thanks be unto God for His unspeakable **gift**—a new life, purchased by the precious blood! This we can obtain under the terms of the Covenant of Grace, even though we could not justify the Adamic life by obedience to any Law that God could give.

Sabbath Questions Answered.

A post card request to the Editor will bring **free** to any address a copy of our issue, Vol. 8, No. 3, in which various interesting Sabbath questions are answered in full.

The Bible Students Monthly

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Vol. VIII. BROOKLYN, N. Y. No. 3.

FACTS FOIL ASSASSINATION OF PASTOR RUSSELL'S CHARACTER

A post-card request brings free to any one who doubts Pastor Russell's purity of life and sincerity of purpose, a clear cut statement of the facts at issue. Address I.B.S.A., Brooklyn, N. Y.

Those who read carefully and get the benefit of the pure spiritual atmosphere into which Pastor Russell leads them need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance of the truth on all subjects Pastor Russell is so fearlessly exposing.

It is for this reason that the millions of newspaper readers continue to enjoy Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he is telling the common people truths the clergy wish them not to know.

SABBATH VIEWS OF REFORMERS.

We do not cite these as of authority on the question; for the words of our Lord and the Apostles are the only authorities we recognize. Yet it is worthy of note that as the eyes of the early reformers, Luther, Calvin and others, opened to the truths of this Gospel Dispensation due in their day, they saw at once that the Law Covenant was not given to the Gospel Church. They saw what every casual reader should observe—that the Apostle Paul **contrasts** the righteousness, or justification, which comes by faith in the real Sacrifice, Christ, with that which was reckoned to Israel by reason of the blood of bulls and goats (Hebrews 10:1-10), and which needed to be renewed yearly. The leaders in the reformation all recognized the difference between Moses the **Prophet** and Moses the **Lawgiver,** maintaining that as lawgiver his authority extended only to Israel. They therefore denied that the Ten Commandments were laws for Christians, though they recognized these as valuable indications or interpretations of principles, to all time and people.

Said Luther: "The Ten Commandments do not apply to us, Gentiles and Christians, but only to the Jews. If a preacher wishes to force you back to Moses, ask him if **you** were brought by Moses out of Egypt."

Calvin was no less explicit. He declared that "the Sabbath is abrogated," and denied "that the moral part of it, that is, the observance of one day in seven, still remains"; while he adds, "It is still customary among us to assemble on stated days for hearing the Word, breaking the mystic bread and for public prayers; and also to allow servants and laborers a remission from their labor."

Justification **by faith** instead of by the observance of Mosaic Laws or Roman Catholic penances, was the **plea** upon which the Reformation was started.—See STUDIES IN THE SCRIPTURES, Vol. VI., Study 8.

"HOW READEST THOU?"

"'Tis one thing, friend, to read the Scriptures through,
Another thing to read to learn and do;
'Tis one thing, too, to read it with delight
And quite another thing to read it right.

"Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek.

"Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

"Some read to prove a preadopted creed,
Thus understanding little what they read;
And every passage of the book they bend
To make it suit that all important end.
Some people read, as I have often thought,
To teach the Book instead of being taught."

"KEEP MY COMMANDMENTS"

JESUS AND THE RICH YOUNG RULER.

"If ye love Me, keep My commandments."—John 14.15.

WHEN the young man came to our Lord, saying, "Good Master, what good thing shall I do, that I may have eternal life?" **our Lord** replied, "If thou wilt enter into life, keep the Commandments," and then enumerated the Ten Commandments of the Law. (Matthew 19:16-22.) Our Lord could not and did not ignore the Law Covenant, neither in His own conduct nor in His teaching. On the contrary, He testified that not one jot or tittle of the Law could fail or be ignored until all be accomplished, and **therefore** any one violating or teaching others to violate one of the least of them, would (if he got into the Kingdom at all (Matthew 5:20), be of a lower grade; and whoever would practise and teach these commandments would be **great** in the Kingdom. Our Lord Himself was the only being under that Law Covenant who ever **kept** or taught it perfectly; and He **is the greatest** in the Kingdom—He inheriteu all of its blessings and promises.—Matthew 5:19.

Our Lord knew that neither the young man who inquired nor any of the fallen race **could** keep those commandments. He therefore said, If thou **desirest** life, do this. Then in view of His fulfilment of the Law Covenant shortly and the subsequent Divine acceptance of truly consecrated ones under the Covenant of Sacrifice, at Pentecost, He added: "Come, follow Me." Had the young man obeyed, he would have been one of those accepted of the Father at Pentecost, an heir of **life** under the Grace Covenant and its law of love and liberty.

THE COST OF THE KINGDOM.

But while our Master was obeying and fulfilling the commandments of the Jewish Law Covenant, He was giving "a New Commandment," not to the world, but to His followers, the letter, substance and spirit of which was LOVE. In various ways He illustrated and amplified this, His one command, which thus was made to summarize all His commandments—in honor to give each other preference, to forgive one another until seventy times seven times, to follow His example in sacrificing their lives for each other and for the Truth's sake, to love even their enemies and feed these if hungry, to pray for even those who persecuted them. To obey all these was the requirement of the new commandment, Love, which was the substance also of all the commandments given to Israel.

Of these commands of our Lord, and not of the Ten Commandments of Israel's Law **Covenant,** does the Apostle John speak, saying:

"Blessed are they that do His commandments."—Revelation 22:14.

"And hereby we do know that we have known Him, because we keep **His** commandments."—1 John 2:3.

"Whatsoever we ask we receive of Him, because we keep **His** commandments and do those things that are pleasing in His sight." (1 John 3:22.) The Jewish Law cannot here be referred to; for "By the deeds of the Law [Covenant] shall no flesh be justified in His sight." (Romans 3:20.) And so we read in the next verse following, that the commands which we keep are not those given at Sinai, but **"This is His** Commandment [to us members of the sacrificing Christ], that we should **believe** on the name of His Son, Jesus Christ, and love one another, as He gave us commandment. And he that keepeth **His** commandments dwelleth in Him, and He in him; and hereby we know that He abideth in us, by the Spirit which He has given us."—1 John 3:23, 24.

These commandments under which we are placed, are not grievous and impossible to obey as were those of the Jewish Law Covenant to those under it: for Christ's yoke is easy, and His burden is light, to all who have His Spirit; and "if any man have not the Spirit of Christ, he is none of His."—Romans 8:9.

The fact, however, that we are not under the Jewish Law Covenant, and not dependent upon it for life, but are hoping for life **as a favor,** or gift from God (through Him who fulfilled the Law Covenant and canceled all claims against all who come into Him, both Jews and Gentiles), does not hinder God's **free children,** justified through faith in Christ's redemption, and not by the Law, from **using** the Jewish Law and every other expression, fact, figure and type, at their command, whether from nature or Scripture, in determining what would be acceptable and pleasing to their Heavenly Father.

Thus, for instance, St. Paul, who repudiated over and over again the **dominion** of the Law Covenant over any in Christ, quotes one of the Commandments as an evidence to Christian parents of what God's will is with reference to their government of their children. (Ephesians 6:1-4.) But mark that he does not in any wise present it to them as a command! It never was a command to parents, but to children. The Apostle's admonition is to parents concerning their conduct toward their children. Nor does the Apostle intimate **justification** as a reward; for he writes to those children who are already justified, not by deeds of obedience to the Law Covenant, but by faith in Christ.—"Children obey your parents **in the Lord.**"

JEWISH SABBATH TYPICAL

OBJECTIONS BY SEVENTH DAY ADVENTISTS ANSWERED.

THOSE of our readers who have considered carefully our article on "THE DIVINE LAW, UNIVERSAL AND ETERNAL," as published in our last issue, Vol. 8, No. 2 (sample copy free on request), have doubtless found the question of the Sabbath Day solved to their complete satisfaction. A re-reading of that article, with Bible in hand, will be found profitable.

In further elucidation of the subject we consider the following claims of Seventh-day Adventists worthy of notice and reply:

(1) The Sabbath day was observed before the Law was given at Sinai.—Exodus 16:23-30.

Answer. Yes; but the Law Covenant was really in force from the time Israel left Egypt. The Passover was a prominent feature of the Law, and it was instituted the night before their exodus began. Moses had already been appointed of God, and, as we have seen, God's dealings were only with him, as the typical father, or representative of that nation. In accepting and obeying Moses, Israel had already made the Covenant to obey the laws he would give. The demonstration at Sinai was a formal ratification and acknowledgment of their Covenant.

The Sabbath-day was instituted about two weeks before the formal giving on tables of stone at Sinai; namely at the giving of the manna in the wilderness—a most favorable opportunity for giving them an object lesson in the double supply of manna on the sixth day, and none on the seventh. (Exodus 16:22-30.) It was inaugurated as a **memorial** of their deliverance from Egyptian bondage, in which they had no rest from their taskmasters. This is clearly stated in Deuteronomy 5:15—"Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched-out arm; **therefore,** the Lord thy God commanded thee to keep the Sabbath day." The Law Covenant is continually referred to as dating from that time—"When I took them by the hand to lead them out of the land of Egypt."—Hebrews 8:9; Jeremiah 31:32; Ezekiel 20:5, 6, 12, 20.

(2) God **ordained** the Sabbath at creation (Genesis 2:3; Exodus 20:11), and evidently it was observed all along, and was merely repeated and enforced in the Law given by Moses.

Answer. This is a mistake. The account does say that God rested upon the seventh creative day, but not one word is said about the seventh day having been commanded or **ordained,** until it was given to Israel. On the contrary, there is no mention made of the Sabbath during the entire period of two thousand years preceding Israel's exodus from Egypt, and then we are told, as above quoted, that it was ordained **for** that nation and as a **memorial** of **their** deliverance.

From the entire account it is evident that it was something **new** to the Israelites. Its explanation to them (Exodus 16:20-30), as well as Moses' uncertainty in the case of the **first** transgression of this Law (Numbers 15:32-36), proves that it was **new,** that it had not been previously known among them or their fathers.

We should remember, too, that the account in Genesis was written by Moses, and that he very appropriately called attention to the fact that the seventh-day Sabbath commanded **in** the Law was not without a precedent. But while God's resting on the seventh day of His week was properly noticed as a precedent for Israel's observance of a seventh-day Sabbath, it does not at all follow that God's rest-day was a twenty-four hour day; nor that God **rested** in the same manner that the Israelites were commanded to rest.

The Apostle (Hebrews 4:3, 4, 9-11) explains that Israel did not enter into the **real** rest or Sabbath, although they zealously observed the seventh day. He says that the reason was, that they did not exercise the **faith** by which alone the real rest can be enjoyed. "We that believe do enter into rest [the rest of heart, in faith, given by Christ]. He also hath ceased from his **own works** [from attempting self-justifying works], as God did from His [works—i.e., as God left the work of **redemption** and recovery for Christ to do, so we also accept Christ's finished work, and rest in faith therein, with all the obedience possible."] Those who trust in the Law Covenant or who blend its re-

(Continued on page 2, column 1.)

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(Continued from page 1, column 4.)

JEWISH SABBATH DAY.

quirements with those of the Grace Covenant, the Covenant of Sacrifice (Psa. 50:5), cannot fully enjoy this rest, which is for the consecrated only.

God's rest day, instead of being a twenty-four hour day, is a Day seven thousand years long. It began as soon as sin brought God's curse upon Adam. Instead of undertaking Adam's recovery out of sin and death, God rested from any further **works** on behalf of man and earth, and let things take their natural course, purposing in Himself that Christ should have full charge of man's redemption and Restitution. God gave **promises** and **types** and shadows in the Law, but He did not **work** toward man's recovery. The first **work** for man's recovery was the Ransom laid down by Jesus for Adam and his race.

The Heavenly Father has therefore already rested six thousand years; and He will similarly rest during the Millennium of Christ's Reign—until its very close, when Christ shall deliver up the Kingdom to God, even the Father. [Thus we find the key to the period of creation; for if the seventh day be a period of seven thousand years, as we think we have proved, then each of the preceding days was doubtless of similar length. This period agrees well with the results of scientific research, and gives ample time for the gradual development of vegetable and animal life up to the time of man's creation. In STUDIES IN THE SCRIPTURES, Vol. VI., Study 1, we show the full agreement of the account of creation given in Genesis with the **record** of the rocks—Geology. Thus considered, the period from the beginning of the ordering of creation on the earth down to the surrender of it perfect to the Father, at the close of the Millennium, is a period of seven times seven thousand years, or a total of forty-nine thousand years; and the grand Epoch then to begin will be the fiftieth thousand, or a great Jubilee, on a grand scale—not the Jubilee of Israel, nor the Jubilee of general Restitution, but the Jubilee of Earth.]

(3) The Command to keep the Sabbath is associated with nine moral precepts which are binding upon all men for all time.

Answer. We have already shown that God had a Law before the giving of the Ten Commandments to Moses and Israel; that it was graven in man's nature in Adam; and that it was a **perfect** expression of the mind of God on all questions of obligation to God and to man—much more so than that written upon the tables of stone. Hence, the moral precepts of the Decalogue, a secondary statement of the Divine Law, are not to be ranked as the only moral standard, not the superior one when we know that a new standard was chosen for those covenanting sacrifice, and remember that the **original** standard is promised for the **future**—the New Law Covenant.—Jeremiah 31:31-34; Hebrews 8:8-11.

The fourth of the Ten Commandments is not at first seen to have any parallel in the Law of Love, the Law or standard of the Grace Covenant. It enjoins a rest every seventh day. However, its parallel in that Covenant is brought to our attention by the Apostle's words in Hebrews 4:1-11. The word Sabbath signifies rest; and the Apostle here teaches that our rest by faith in Christ, our realization that we are "accepted in the Beloved," is the refreshing antitype of the literal rest-day commanded to Israel under their Law Covenant. Seven is the symbol for completeness, and hence the seventh day foreshadowed the more desirable and complete rest of the true Israel of God, and only those who thus rest by faith in Christ can continue under the blessed provisions of the Grace Covenant; for it is especially a Covenant based upon faith, and without faith it is impossible to please God. Moreover, the true faith cannot be exercised without **rest** of heart, the true Sabbath-keeping.—Hebrews 11:6.

The poor Jew never could experience such a rest, but, on the contrary had such experiences as the Apostle describes when personating them, "O wretched man that I am! Who shall deliver me?" The nearest approach to the real rest of heart was the typical one given them in the Fourth Commandment of their Law Covenant.

(4) There were two Laws given to Israel, a ceremonial and a moral Law; and it was the former only that was done away by Christ, while the moral Law remains.

Answer. There is no Scriptural authority for such a division. On the contrary, there was but one Law, its ceremonial features providing typically for the cleansing away of sins resulting from the violation of its moral precepts. If it could be seen as the **Covenant** mediated by Moses, it would be evident that all of its parts must stand or fall together. But after comparing Exodus 34:28, Deuteronomy 4:13, 14, and Hebrews 8:6-8, there should be no question on the part of any one that the Ten Commandments were a part of the Covenant which was temporarily supplanted for the Church by the Covenant of Grace.

When the Apostles wrote to the new Gentile converts respecting the Law—determined not to put upon the Gentiles the yoke of the Law which they as Jews had been unable to keep—and contradicting certain teachers who had said that all Gentiles "must be circumcised **and keep the Law,**" St. James remarked incidentally that the Law of Moses, to which they referred, was read in the synagogues every Sabbath Day."—Acts 15:9-11, 24, 28, 29, 19-21.

(5) We Seventh-day keepers claim that God's command is that we labor six days and rest on the seventh. Many of us have gone to prison because of our conviction that it is **our duty to labor** on the first day and on all days except the seventh; and we believe that the time is coming when the keeping of Sunday will be a still more severe test, and will bring further suffering upon us.

Answer. We have nothing to do with the making of the social laws which prohibit labor on the first day of the week; but we obey them as civil laws, as commanded in the Scriptures (Romans 13:1-7; 1 Peter 2:13); and we find it to be to our profit as well as to our pleasure. We sincerely sympathize with the poor people who are deluded by such an argument, and suffer therefor; and we admire their willingness to suffer for what they consider to be the truth. But they are mistaken. The laws of this land do not compel any man to violate his conscience by working on the seventh day or any other day.

And it is not sound reasoning to claim that a man **must labor** during the other six days. If so, are those days of twenty-four hours, or of how many hours? In such a case, for a man to be sick or to go on a journey or on a visit, would be to violate the Law and to fall under its curse. What nonsense! False reasoning has surely blinded whoever cannot see that the fourth commandment of Moses' Law means, "[Within] six days shalt thou labor and do all thy work"!

As for future persecution along these lines, it is probable; not because of any opposition to Seventh-day-keeping, but because, according to the Scriptures, there will ere long be a federation or union of religious systems which, giving increased prestige and honor, will make the demands of popular religionists more arrogant—supposedly in the interest of peace and the cause of Christ.

(6) We Seventh Day Adventists claim that as the Mosaic Covenant had a Tabernacle, with a Holy Place in which the high priest offered for the sins of the people during the entire year, and a Most Holy in which he finished that work on the last day of the year; so there is a Holy and Most Holy in Heaven; and that Christ has officiated for the sins of His people in the Holy during the Gospel Age, and will for a short time before its close officiate in the Most Holy. This we understand to be the "cleansing of the Sanctuary." We consequently used to teach that all probation ended about 1845, when Christ we believe went from the Holy into the Most Holy. We hold, therefore, that the judgment is all over, and that naught remains except for Christ to come forth and receive us Seventh Day Adventists, and to destroy all the remainder of mankind.

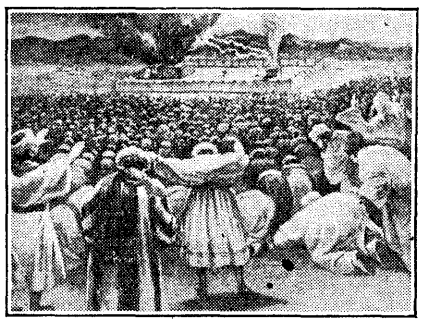
We hold, too, that we Seventh Day Adventist are fulfilling the "Third Angel's Message" of Revelation 14:9-12. In the expression, "fear God and keep His commandments," we place the stress upon the Fourth Commandment.

Answer. You err respecting the antitypes of the Jewish Atonement Day and Tabernacle. The antitypical Holy and most Holy are "heavenly," in the sense of being **higher** (such is the meaning of the word heavenly). In Israel's typical service these were **places;** in the antitype they are conditions. All of the antitypical or "Royal Priesthood" have access to the Holy **condition** as soon as they consecrate themselves or present their bodies living sacrifices to God's service. (Hebrews 9:6.) They at once have access to the antitypical "shewbread" (Leviticus 24:9), "meat to eat that the world knoweth not of." They at once have the light of Divine revelation, represented by the Golden Candiestick, which the natural man perceiveth not. (1 Corinthians 2:5, 7, 9-12.) They at once have access to the Incense Altar, and their prayers and services are acceptable to God through Christ as sweet incense. Thus the first apartment of the Tabernacle represents the present **condition** of the Church while still in the flesh. Thus we are now blessed with Christ Jesus "in heavenly places [higher conditions.]"—Ephesians 1:3.

But the veil (death) still separates between us and the **perfect** spiritual **condition—the Divine Nature**—into which Christ has entered, and into which He has promised to conduct all of His faithful joint-sacrificers and joint-heirs at the close of the Antitypical Day of Atonement.

You err also in supposing that Israel's typical Day of Atonement was at the end of the year, to atone for **past sins.** It was, on the contrary, for the nation and at the beginning of their year, to make atonement for the whole nation and to bring the whole nation into God's favor for the year **following** it. And the thank-offerings, peace-offerings and trespass-offerings, offered by **individuals** during the year following, were acceptable upon the basis of that Atonement Day offering. At the close of the year, for which the Atonement Day sacrifices applied, the people were again as defiled as the residue of Adam's race, and required a new Day of Atonement as a basis for another year's acceptance as a **typically** justified nation.

You err also in supposing that the coming out of the Great High Priest at the close of the Day of Atonement will be for the blessing of seventh-day keepers. He comes out to bless, first, the "Royal Priesthood"—they that have made a Covenant with Him by sacrifice. (Psalm 50:5.) "They shall be Mine, saith the Lord, in that day when I make up My jewels." (Malachi 3:17.) But as in the type not priests only were blessed, but "all the people," so in the antitype all the



ALL THE PEOPLE PROSTRATED.

families of the earth shall be blessed at the revelation of Jesus Christ, when He shall come to be **"glorified** in His saints" and to be **admired** in all them that believe in that [Millennial] Day." (2 Thessalonians 1:10.) The sacrifices and offerings subsequent to the typical Day of Atonement will find their antitypes in the Millennial Age, when all those who desire fellowship with God will come to Him through the Royal Priesthood, who will offer their sacrifices for them. [For a fuller treatment of this subject, see TABERNACLE SHADOWS OF BETTER SACRIFICES—140 pp., 10c.]

You are in serious error, also, respecting the Cleansing of the Sanctuary; but for our view of this subject we must refer you to STUDIES IN THE SCRIPTURES, Vol. III., Study 4.

As to the Third Angel's Message: Suppose we were to admit your claim, that you are fulfilling Revelation 14:9-12. That would prove nothing as to the truth or untruth of your message. The Book of Revelation is a symbolic prophecy—a history written in advance. What is occurring and what will occur are faithfully related—often without comment, just as the Old Testament prophecies relate evil things as well as good things, and often without comment. For instance, Daniel 7:8 tells about the Papal horn "speaking great things," but does not say whether they are great truths or great untruths. So too, in Revelation, Papacy is described and its language quoted without adverse criticism.

(7) Christ said that He came not to **destroy** the Law and the Prophets, but to **fulfil** them.—Matthew 5:17.

Answer. Yes; and that is just what we hold. Christ fulfilled the Law Covenant—met all of its requirements, and obtained the promised reward, **Life.** Thus He fulfilled it; for this was the **end** for which it was designed and given.

(8) Christ said, "The Sabbath was made for man, and not man for the Sabbath." (Mark 2:27.) We understand this to mean that the Sabbath was made for all mankind.

Answer. Your inference is not reasonable. If the Sabbath were meant for all mankind, the fact should and would have been clearly stated to all mankind. But the facts are that it was commanded of only one nation, and that Christ and the Apostles did not so command. In this text our Lord is showing to the **Jews,** to whom the command was given, that they were putting an extreme construction upon the command when they refused to do good on the Sabbath day—to a fellow creature, as well as to an ox or an ass. The Sabbath was intended for the blessing of the men who were commanded to keep it; they were not created nor called as a nation simply to serve the day.

(9) In Isaiah 66:23, the Sabbath is mentioned in connection with the new heavens and new earth, which to us means that it will be a perpetual institution—throughout eternity.

Answer. It is possible that in the beginning of the Millennial Age the Lord's dealing with the world of mankind, then in process of Restitution and trial, will **resemble** His dealings with the House of Servants—Israel. He may restore Laws respecting the Sabbath and various festivals, and even sacrifices, to teach the world by these as object lessons. Some Scriptures seem so to hint.—Jeremiah 33:18; Ezekiel 46:19-24; 47:12; 48:10, 11.

We must remember that the liberty of sons of God, now granted to us, is in view of our being spirit-begotten New Creatures. However, we may be assured that the Law **Covenant** will never be placed over the world as it was over typical Israel; for it made nothing perfect, and righteousness could not come by the Law Covenant to others any more than to Israel. The New Covenant will remain open throughout the Millennial Age, for all who desire to flee from sin and to return to full harmony with God. But by that time, the Seed of Abraham having been completed (Galatians 3:8, 16, 28), none will then have the privilege to become Joint-heirs of that Promise, but may come under the blessings which flow from the Seed.

The expression, "from new moon to new moon, and from Sabbath to Sabbath," to a Jew would merely mean, from month to month, and from week to week; and would not of necessity relate to any special **observance** of the days.

The Seventh-Day Adventists are surely doing a world-wide work, and whether right or wrong, might not improperly be mentioned in the prophecy of Revelation. It does seem, however, rather preposterous to claim that their advocacy of the Fourth Commandment of Israel's Decalogue constitutes them alone the champions of God's commandments and the faith of Jesus. God's Commandment to the Gospel Church under the Covenant of Sacrifice is, "This is My beloved Son, Hear ye Him." And neither He nor any whom He sent forth as His special ambassadors and representatives ever said one word in favor of the observance of the seventh day.

(10) The Roman Catholic Church claims to have originated Sunday keeping, admits that there is no authority for it in the Scriptures, and claims the right to make the change.

Answer. The Church of Rome is quick to turn any point in her own favor; and this is one which furnishes a specially good opportunity. It is nothing to **admit** that Sunday is not commanded in the New Testament (but neither is the seventh-day Sabbath), and it furnishes an excellent chance to emphasize Roman Catholic doctrine—that tradition is equally authoritative with God's Word.

But this boast that Papacy changed the seventh-day Sabbath to the first-day Sunday amounts to nothing. Where is the proof of it? Nowhere. The fact is that for the Gospel Church God has provided **no day** for rest, but **a rest for every day;** and the early Church on either or both days according to convenience or advantage. The custom of meeting on the first day came down and gradually crystallized into a habit, and later, a supposed duty. But Papacy cannot point back to any date and show by the decisions of any Council that she changed the Jewish Sabbath into the Christian Sunday.

A Catechism entitled "The Catholic Christian Instructed," in answer to the question, "What are the days which the Church commands to be kept holy?" says, "(1) the Sunday or our Lord's Day, **which we observe, by Apostolic tradition,** instead of the Sabbath." Thus Romanists **do not** claim to have changed the day.

(Continued on page 3.)

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(Continued from page 2.)

JEWISH SABBATH DAY.

(11) The name Sunday is heathenish, and doubtless at one time marked a day on which the Sun was worshiped. Consequently the day should not be recognized nor the name used.

Answer. Some great infidel may have been named Robert or Thomas, but this would not make you an infidel if you had been given his name. So the propriety of worshiping God on the first day of the week, or on any other day is not governed by its common or general name. We have no special choice of name—Lord's day, Sabbath, or Sunday would any of them serve our purpose, and we could worship God in spirit and in truth on that day as well under one name as another. Sabbath is a good name, and reminds us of our **rest** by faith in Christ's sacrifice and in God's Heavenly promises to all such covenanters following in His steps. "Lord's Day" is also good, and reminds us that the first day of the week marks the greatest token of Divine favor ever manifested—the resurrection of our Lord. Sunday reminds us of the Sun of Righteousness, our risen Lord, and all the blessings present and prospective that we and the whole world may anticipate through Him. If the heart be right, any of these names may become fragrant with precious memories of God's grace through Christ.

The Sum of the Matter.

We group below the foregoing conclusions:

(1) The word Sabbath-day signifies rest-day.

(2) Any rest-day might therefore with propriety be called a Sabbath-day. Indeed, this was a custom with the Jews. All of their feast-days they called rest-days or Sabbaths; as, for instance, the first and last days of the Passover were called Sabbaths, no matter upon what day of the week they occurred.

(3) The Sabbath-day commanded in the two tables of stone, delivered by God to Israel by the hand of Moses at Mount Sinai, was the **seventh** day of the week, not the first day; nor was it merely one day in seven. This was particularly indicated by the extra supply of manna on the sixth day.

(4) While any day of the week would have suited equally well, so far as Israel was concerned, God evidently had a choice. The seventh day chosen by Him, was evidently typical, as were all of God's arrangements for and with that typical people. We understand that it typified the **rest** experienced by Spiritual Israel, and referred to by the Apostle in Heb. 4:9.

(5) The Fourth Commandment was as binding as the others of the Decalogue; and hence, if the others continue in force against fleshly Israel—to whom they all were given—so does this one. But neither the Fourth nor any other of the Ten Commandments was ever given to, or made a law for, any other nation than Israel. None could come under its provisions except by becoming Israelites, and practising circumcision.

(6) The Decalogue was the foundation of the Covenant between God and Israel, called the Law-Covenant.—Deuteronomy 4:13.

(7) Since the death of Christ the arrangement between God and those whom He acknowledges as His children is called the "Covenant by Sacrifice," operative to Jesus' followers since Pentecost. Its provisions or benefits are not for one race or family of mankind merely, but are open through faith in Christ for all people who desire to become sacrificers with Christ that they may reign with Him.

The Jews, and for that matter some among the Gentiles also, who sought communion and fellowship with God, were continually striving **to do something** which would atone for their sins and open communion and harmony with God; but the most earnest were "Weary and heavy laden," and almost discouraged with their failure. It is to such that our Lord addressed Himself, saying, "Come unto Me, . . . and I will give you rest."—Matthew 11:28.

(8) As the Law Covenant had the Ten Commandments for its foundation, so the Grace Covenant of self-sacrifice has a new Law for its foundation—the Law of Love. "A **new** commandment give I unto you, that ye love one another." The new commandment was not one added to the ten commands of the old Covenant—not an eleventh—but took the place of the ten of the Law Covenant, and was **much more comprehensive.** Love is the only command of the Grace Covenant and bears only upon those who have come under that Covenant. The world in general has nothing to do with the Church's Covenant, its privileges, its blessings and its Law, even as they had nothing to do with the Law Covenant and its Decalogue, etc. Only those **under** the Law Covenant were bound by it or helped by it; and only those **under** the Grace Covenant are recognized by it. In due time under Christ's Millennium the world will be dealt with, and all the willing and obedient will be blessed by the New Law Covenant.

(9) The people of the world in general are not now recognized by God. They are called "the children of this world," "children of the Devil," "children of wrath," etc.; and we are told that they have not "escaped the condemnation that is upon the world," through "one man's disobedience," that they cannot escape except through the provisions of the Grace Covenant now or of the New Law Covenant of the Millennium. Hence "the whole world [God's covenanted people being exceptions] lieth in the Wicked One."—1 John 5:19.—Diaglott.

The world once had a Law from God, but they have lost it, or most of it, and are now strangers and foreigners unrecognized by God. (Romans 1:21; Ephesians 2:19.) The original Law was not written upon tables of stone, but was incorporated in man's very character, so that when perfect in God's image, he knew right and wrong instinctively—his conscience was a safe and accurate guide. But six thousand years of degradation, as slaves of Sin and Death under Satan, have almost effaced that original law from man's heart—have warped his judgment and conscience, and made his will the plaything of his animal propensities and hopes and fears.

Provision was made that Gentiles might, if they chose, become Israelites; and that by circumcision and the observance of the Law Covenant proselytes might be joint-heirs with Israel to all the favors and typical privileges granted to that nation. But the Gentiles were not under either the blessings or the curses of that Covenant unless they voluntarily accepted it. So now, under the Grace Covenant, arrangement is made for some to come in **under** its provisions—under its justification, or forgiveness of sins, and under its Law of Love. But only those who have put themselves under it by complying with the regulations are sharers of either its blessings or its responsibilities.

There was no provision made for **any** Sabbath-day keeping under the Grace Covenant. Every day was to be a Sabbath, or day of faith-rest in Christ, to all under this Covenant, and to no others. The Apostle was careful to guard the early Church against the esteem of one day above another as being more holy. (Romans 14:5-8.) Our Lord's ministry was under the Law Covenant; and hence He observed the seventh-day Sabbath even while He assured the people that He was "Lord also of the Sabbath day." (Matthew 12:8.) But neither He nor any of the Apostles ever commanded or even suggested the observance of any special day as a Sabbath. And one of these Apostles declared that he had "not shunned to declare the whole counsel of God"—thus proving that the observance of a Sabbath day was no part of God's counsel to His sons of the Grace Covenant.—Acts 20:27.

(10) There was no authorization of a **change** from the seventh day to the first day as a Sabbath, or rest day. The early Church was composed chiefly of those who had been God's servants under the typical Law Covenant, and it required time for them to appreciate the fact that the Law Covenant had ended and a Grace Covenant had been introduced, that the original Abrahamic Covenant had become operative. Hence they were warned frequently by the Apostles against Judaizing tendencies and teachers and against a tendency to mix the Grace Covenant and its Law of Love and Liberty with the Law of the Mosaic Covenant. Naturally they still observed the seventh day from custom and convenience, and because in Palestine it was the civil law, and also because on that day they could most successfully reach with the Gospel the most hopeful class of hearers.

Our Lord's resurrection on the first day of the week, and His subsequent showing of Himself upon that day, seems to have started in the early Church the custom of meeting on every first day, having a simple meal, recounting with prayer and praise the Lord's mercies, and remembering their risen Redeemer and testifying how His words burned in their hearts when first on that day He had explained to them redemption through His blood—how it was necessary for Christ to die and to rise, etc.

(11) This pleasant custom grew upon the Church, but without any law, for the Apostles assured them that there is no law but **love** to them that are in Christ Jesus. It was merely a privilege which they prized and used profitably. It was not until centuries had passed, and papacy had arisen with the false idea that its mission was to convert the world by force, if necessary, that laws were made respecting the first day of the week as the Lord's Sabbath or Sunday. Having gathered into the Church multitudes of "tares," who did not appreciate the liberty or the love of the Covenant of Sacrifice, and who were really as much as ever "children of the Devil," some laws or regulations were made for their restraint.

(12) The Covenant of Sacrifice controls only "believers"—"the faithful in Christ Jesus"—and leaves these entirely free to do or observe whatever love might dictate; for it is lawful to **do good**—to do anything that godly love would dictate or approve—on any day; and it is improper to violate the dictates of love upon any day.

Mankind has laws upon the subject, however; and it is God's command to His people that they be subject to civil rulers in all matters not in violation of their consciences respecting His wishes. On whatever day or however frequently the civil law commands **rest** from secular labor, it becomes our duty to obey. We can rejoice that we are at liberty to worship how and whom we please, and should gladly use every opportunity wisely, not forsaking the assembling of ourselves for spiritual refreshment.

We are glad, too, and thankful that the day especially set aside as a Sabbath by civil governments is the very one of all others that we prefer; for it memorializes the beginning of the New Order of things—begun by the resurrection of our dear Redeemer. Hence in outward conduct we conform to the laws of men on the subject, while our hearts, having fullest freedom toward God, we delight to use the first day of the week especially to His pleasement and praise, in doing good to others, particularly to the Household of Faith.

"Stand Fast in the Liberty."

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Romans 15:1.

Our liberty in Christ, under the terms of our Covenant, must take care that others are not injured by our use of liberty; for this would be condemned by our Law of Love. The Apostle clearly emphasizes this in his letter to the Romans.—Chapters 14:1 to 15:7.

He there points out that all are not alike strong in the faith. Some, weak in the faith, can see that Christ is our Redeemer, but cannot as yet realize the **liberty** we have in Christ; for one realizes his liberty to eat whatever agrees with him, while another one, who is **weak** (in bondage), eats vegetables only, lest he should violate some law under which he thinks himself. Each should learn to grant the other full liberty of conscience; the stronger should not despise the weaker, nor should the weaker judge others by himself. It should be sufficient to know that God accepts even the weakest ones. So it is also with reference to the observance of days: One man esteems one day above another, while another esteems all days alike. Let each carry out fully the conviction of his own mind.

The Apostle does not here teach, as so many suppose from the common translation, that each should make up his mind and stick to it, whether right or wrong; nor does he teach that one is as right as the other. On the contrary, he urges **growth** into the full liberty of Christ, but counsels patience and consideration on the part of the stronger for the weaker. He approves the stronger, and plainly states that the brother who thinks himself under a **bondage** regarding meat, Sabbath days or fast days, is the **weak** brother. But he urges that if such a weak brother observes such bondage—not as an attempt to keep the Law and to justify himself before God, ignoring Christ's redemption sacrifice, but because he thinks that our Redeemer wishes him to be bound by such ordinances—then the stronger one should not rail at, or make light of, his conscientious weakness, but rather receive him fully as a brother, trusting that discipline and experience and growth in grace and knowledge will gradually bring him to the liberty which others reach more quickly.

And those strong ones who enter fully into the spirit of the Apostle's remark, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak," and deny themselves what their own consciences permit, have the greater blessing. They can realize in an additional degree that they are following in the Master's footsteps; for "even Christ pleased not Himself."—Romans 14:21; 15:2, 3.

For if the **stronger** brethren by sarcasm and influence were to force the weaker ones to use a liberty they did not realize, it would be forcing them into sin; for any violation of conscience is sin. (Romans 14:23.) Therefore the weaker brethren should be left to the **liberty** of their **consciences.** They should be received as brethren, the influence of love and truth alone being brought to bear upon them, in the hope of gradually educating them to an appreciation of their full privileges as free men in Christ. Thus the Body may be full of charity and unity, each one carrying out the convictions of his own mind as to the Lord's will, and each seeking to grow in grace and knowledge out of childhood's weakness into manhood's strength, as rapidly as possible; being developed as he feeds upon God's Word.

The Apostle again refers specially to the observance of days as a sign of weakness, childishness and lack of development, saying (Galatians 4:10, 11), "Ye observe days and months, and times and years. I am anxious on your behalf lest my labor for you has been in vain." He here addresses those who had once known the liberty of the sons of God, but who were now getting into bondage through false teaching. He recognized by these weaknesses for the things commanded by the Law Covenant, an evidence that they were not growing into the liberty of sons of God, but going backward toward the servant condition (see verses 6-9; 19-31); and he was even fearful that this weakness and failure to maintain the liberty of sonship, and this subservience to the Law Covenant might lead them to reject the true Gospel, that Christ gave Himself for our sins, and accept as the Gospel a hopeless substitute—that Christ would save them **if they kept the Law.**—Galatians 1:4-8; 5:2.

In Colossians 2:14-17 the Apostle declares the same truth with reference to the liberty of all who are in Christ, in respect to the Law; especially singling out the festivals, new moons and Sabbaths. He pointedly declares (verse 13) that those believers who had been Gentiles were pardoned fully and freely from all condemnation, while concerning those who had been Jews, he says (Verse 14) Christ blotted out the **written Law** which was against **us** [believing Israelites], removed **it** from **our** way, nailing it to His cross; having stripped away from the original [Law] and its authorities [all obscurities], He made a public illustration of them [in His life of obedience to them], triumphing over them by it [in obedience even unto death, even the death of the cross]. "Therefore [reasons the Apostle, because our Lord has made both you Gentiles and us Jews free] permit no man to judge you in meat or drink, or in respect to a holy day, or of the new moon, or of the Sabbaths, which **are shadows** of future things, the **substance** [or antitypes] of which appertain to the anointing [Head and Body]."

Glorious is the liberty of the sons of God! Let us stand fast in it! And let us enjoy to the full our rest of faith; for we can rest (enjoy Sabbath) whether the world has a Sabbath or not; whether any day or no day is commanded by human law, our rest abides. It lasts seven days in each week and twenty-four hours in each day, and is not broken by physical labor, nor is it dependent upon physical ease. It is a deep and lasting rest, and can be broken only by doubt—by a rejection of the basis on which it must abide, the Ransom—or by living after the flesh, and thus disturbing conscience and our relationship toward God.

How blessed is the state of all in Christ, as mature sons of God under favor, not servants nor infants under Law! (John 15:15; Romans 8:15; Galatians 4:1-6.) How blessed to us is the true **rest** of faith in Christ's finished work, which rest neither the world nor the Law could give, and which from us that are free, they cannot take away. We realize that Israel's Sabbath (not only their weekly Sabbath, but also their yearly Sabbath and their Jubilee) was as far inferior to the real as was their Passover inferior to our Passover, and their sacrifices to our sacrifices, and their Altar and Candle-stick and table of shew-bread to ours. The realities, in all these, are a thousand times grander than their shadows. See STUDIES IN THE SCRIPTURES, Vol. II., Chapter 6; and TABERNACLE SHADOWS OF BETTER SACRIFICES.

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A SHADOW OF THINGS TO COME

Pastor Barton's Letter to an Adventist Brother

"Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of good things to come."—COLOSSIANS 2:16, 17.

DEAR SIR AND BROTHER:—

Even though differing from you in my views of the Law, I feel constrained to express admiration for the zeal with which you and your co-workers have endeavored to promulgate what you believe to be the truth of God. If we believe anything to be right we must act upon it until the Lord grants us to see otherwise. I had far rather be wrong and consistent than right and inconsistent, though it is best of all to be both right and consistent.

I feel justified in addressing you as a Brother in Christ because of the many points upon which we can hold harmonious fellowship. We look to the same Father in heaven. We trust in the merit of the same great sacrifice for sin. We are seeking light from the same inspired Scripture. We are both striving to live in the way that will be to the glory of God. We see eye to eye upon the nature of the soul, the penalty for sin, earth's restitution to Edenic conditions, the Babylonian state of so-called Christendom, and the impending time of trouble along financial, political and social lines. Then last, but not least, we each see the necessity of suffering with Christ if we would be glorified with him, and have already suffered a little of the scorn and derision which the world hurls at the soldier of the cross. The enumeration of all these points on which we are agreed will enable you to realize that what I am about to say respecting our differences is not meant in a spirit of wrangling, but solely for the purpose of sharing with you the blessedness and joy which has dawned in our hearts with this comforting light.

We agree with our Adventist friends that God never authorized anyone to change the Sabbath of the Decalogue from the seventh day of the week to the first, but we do believe that just as truly as the Christian has a greater High Priest, and a greater sacrifice, and a greater tabernacle than Israel had, so, too, the follower of Christ has a much greater Sabbath than the follower of Moses. Everything under the Jewish dispensation was typical of "good things to come." (Heb. 10:1.) The Atonement Day, the passover, the sabbatic years, the jubilees, etc., were all figures of more important things, so why should it seem strange that the seventh or Sabbath day was typical any more than the seventh or sabbatic year? But in order that you may see this to be the Scriptural thought hear Paul in Col. 2:16, 17: "Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, **or of the Sabbath days: Which are a shadow of good things to come;** but the body is of Christ." The seventh-day keepers will argue that the Sabbath here refers to some of those yearly occasions, which were also called Sabbaths, because part of their observance required rest from ordinary labor; for instance, the Day of Atonement. But this cannot be the meaning of Paul's language, for he had already included all these **yearly** sabbaths under the words, "an holy day." In harmony with his usual systematic forms of expression Paul first spoke of the **yearly** holy days, then came the **monthly** festivals, the new moons, and next the **weekly** rest days. The Christian has a sabbath, too, but, as we shall see, **his sabbath is as much greater than the Jewish sabbath as the substance of a thing is greater than its shadow.**

You may ask: Did not the Lord in Ex. 31:16 speak of the seventh day Sabbath as being given for "a perpetual covenant?" I answer to this that **the very identical language** which the Lord used here of the Sabbath he uses elsewhere of the harvest offering (Lev. 23:14), the pentecostal sacrifice (Lev. 23:21), the Day of Atonement (Lev. 23:31, 32) and the feast of tabernacles (Lev 23:41). The same Hebrew word "olam," which is translated "perpetual" in the seventh-day reference, is the word translated "forever" in the other passages. See Young's Analytical Concordance. So if the Advent view is correct we should still be keeping the feast of tabernacles as well as the Sabbath, but as some of your own brethren have shown, when dealing with the punishment of the wicked, the word "olam," like the Greek "aion," really means "age-lasting," or "lasting to a consummation." It is sometimes used in the sense of eternal, but not necessarily. Thus in Ex. 29:9 we read of the priestly office being given to Aaron and his descendants "for a perpetual statute," the same word "olam" being used. But that it does not properly mean "perpetual" in this passage is evident, for Aaron's family lost the priesthood 1800 years ago. Note Heb. 7:11-14.

We find, then, that Jehovah used the very same language in speaking of the weekly Sabbath which he used respecting other Jewish institutions which passed away when that of which they were typical came, so similarly may not the Jewish Sabbath have passed away, being supplanted by a greater sabbath? Notice our Lord's words in Matt. 5:17, 18, "Think not that I am come to destroy the Law or the prophets; I am not come to destroy but to **fulfil**; for verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise **pass from the Law till all be fulfilled.**" Our Saviour did not say the Law should not pass away, but that it should not pass away until it was fulfilled. But he tells us first that he came to fulfil it, so if it was fulfilled in him it has passed away. There is a vast difference between a thing being destroyed and passing away as a result of fulfillment. The law of circumcision was never destroyed, but it passed away and was abolished when that to which it pointed, circumcision of the heart, was set forth, and it is this higher circumcision we must observe. (Rom. 2:28, 29.) Likewise Christ did not destroy the Law, or set it at naught, but his perfect life **fulfilled** its every requirement, as we imperfect creatures could not, and thus he became the great inheritor of all the promises of the Law, with the right to distribute what he inherited under the Law to all who would become his. Additionally the Law **led to Christ** and pointed him out as the Holy One of whom Moses had said, "Hear ye him." (Acts 7:37; Gal. 3:24, 25.) Therefore to consider the Law given through Moses as binding upon the Christian is to doubt whether Christ has accomplished what he came for; "to fulfil" the Law. Of course the Christian must study that Law, and he finds jewels of inspired wisdom in it, but he studies it as a shadow of better things, as typical of the blessings promised under the greater than Moses—Christ.

Then is the follower of Christ under no law? Yes, he is under a new law, a higher law. Just as he has a better High Priest, a better sacrifice, a better everything than the Jew had, **so he has a better law, and it contains a better sabbath.** Isa. 42:21 foretold that Christ was to "magnify the law and make it honorable," and we are now under **this magnified law.** The law said: "Thou shalt not kill," but Christ magnified that when he taught that whosoever hateth his brother without a cause is guilty of murder. (See Matt. 5:21, 22, 27, 28.) The Law said: "Thou shalt not steal," but Christ taught us that we should not merely refrain from robbing our neighbor, but be ever ready to share with him what we had, even to the extent of laying down our lives for our brethren. (John 13:24; 1 John 3:16.) The Law said: "Honor thy father and thy mother," but we are instructed to "honor all to whom honor is due."—Rom. 13:7.

Now, dear brother, the Adventists see that Christ magnified the 1st, 2nd, 3rd, 5th, 6th, 7th, 8th, 9th and 10th commandments, but they fail to realize that he magnified the 4th, the Sabbath commandment, too. To the contrary, they believe he made it smaller. One of your brethren put it to me this way: "Before Christ every little act contrary to the Sabbath commandment, even the building of a fire, was to be severely punished, but since Christ's sacrifice, so long as we try to do our best to keep the Sabbath, the Lord will pardon and overlook where we come short in our obedience to that command." That would have magnified God's mercy, but it would not have magnified the commandment. Would it be magnifying the 6th commandment if we should say: "Before Christ murder was to be severely punished, but since then, if you try to keep the Law—"thou shalt not kill"—it will be all right if you do kill a man once in a while"?

Let me now present our understanding of how Christ magnified the Sabbath Law. The Israelite was to consider **one-tenth** of what he had as holy unto the Lord; but do we ever hear the Christian advised to give a tithe to the Lord? Not once. How much are we advised to give him? **All that we are and have.** We are to give all that we can in as direct a way as we can, and the remainder is to be given him in a more indirect way; e. g., we give him the money we spend for food and clothing, because our body belongs to him and is being used to glorify and serve him. The food gives us strength to do more for him, therefore the money we spend for food is being spent for our Lord. (Rom. 12:1; 1 Cor. 6:20; 10:31; 2 Cor. 5:15.) In Luke 14:33 our Master does not tell us to forsake or surrender a tenth, but "all that he hath."

The Jew sang: "Some of self and some of thee." The Christian sings: "None of self but all of thee."

Likewise the Jew gave God one-seventh of his time, but the Christian is to give him **seven-sevenths.** The Lord said in Lev. 19:30, "Ye shall keep my sabbaths and reverence my sanctuary." The sanctuary was the holy structure through which God manifested himself to Israel, so to them the word meant a certain definite holy place; but the Christian finds his sanctuary wherever he is; **every place is a holy place to him. Similarly every day is a holy day, a sabbath of rest to him.** He has a better sanctuary to reverence and a better sabbath to keep. But not only does his sabbath differ from the typical sabbath, the nature of his rest also differs. It does not merely mean a cessation from manual labor, but a rest from laboring for self in order to work and live for God. It means to rest **as God rested after** he had completed the work of creation, as the Word expresses it: "To enter into his rest." God's rest does not mean idleness, "He sends his rain and causes his sun to shine" on the seventh just as much as on any other day. Then how did he rest? He ceased working for himself in order to work for man through his Son. And how do we rest like him? By ceasing to work for self in order to work for him through Christ. Hear Heb. 4:10, **"For he that is entered into his rest, he also hath ceased from his own works, as God did from his."** And then Paul continues in verse 11, "let us labor therefore," not let us cease from labor, but labor to put down those selfish propensities which would lead us, contrary to God's will, to live for self, instead of permitting us "to enter into that rest." This rest of which the seventh day was a type will not end with this life, but it will continue an eternal rest, begun here and consummated in eternity.

Let me digress here to say that God's rest day was not a period of 24 hours, but, like the six days of creation, was a long period of time. In our own language this is a very common use of the word "day," and it is equally frequent in Bible language. (2 Pet. 3:8; Ps: 95:7-10.) While the day of salvation of 2 Cor. 6:2 is already over 1800 years long, so it was with the great days of creation; they were long periods of time, and likewise the seventh day, in which God rested, is a long period; it is not over yet.

But to return to the subject of this letter. In Isa. 58:13 we have a description by the inspired Prophet of what constitutes Christian sabbath keeping. We must refrain from doing **our own ways,** and from finding **our own pleasures,** and from speaking **our own words.** That is sabbath keeping. **But the Christian must do that every day, therefore every day must be a sabbath to him.** For fear you may not apply the latter part of the verse to the sabbath let me refer you to the Revised Version, which reads: "And shalt honor **it,** not doing thine own ways," etc. **Every day** we are to "speak as the oracles of God." (1 Pet. 4:11.) **Every day** God is to work in us "to do of his good pleasure" (Phil. 2:13). **Every day** "the steps of a good man are ordered of the Lord." (Ps. 37:23.) So again I say, every day is a sabbath to him who liveth "not unto himself." Is not this a glorious magnifying of the Law?

We can now see how "Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10:4.) We can understand why Paul could say in Gal. 3:19, "The Law was added * * TILL THE SEED SHOULD COME," and then in verses 23 to 25 he boldly compares the Law to a severe pedagogue to whom they were committed for a season, "but after that faith is come **we are no longer under a pedagogue."** And we can comprehend why Paul mourns because "ye observe days" (Gal. 4:10, 11), and intimates that the brother is weak who "esteems one day above another" (Rom. 14:5—read verses 1 to 7), failing to realize that they are **all** to be counted as days in which his glory is to be sought.

I know how the seventh-day Adventists divide the Law into two parts, calling the Decalogue "the law of God," and the remainder "the law of Moses," and then claiming that Christ did away with the Law of Moses, but not with the law of God. This is an awful mistake; it was all the Law of God, because it came **from** him, and it is all the law of Moses in that it came **through** him. (Lev. 26:46; Deut. 5:5.) Thus our Saviour, in Mark 7:10, quotes one of the ten commandments (Ex. 20:12; Deut. 5:16), and then in the same verse a law which was not in the Decalogue (Ex. 21:17; Lev. 20:9), and yet attributes them both to Moses. He was not the author of either, but he was the agent through whom God delivered both commands. Furthermore, the fact that the Law, which was until **John** (Luke 16:16; Matt. 11:13), included the Decalogue as well as the ceremonial features of the Law, is proved by Rom. 7:6, 7; for Paul, after saying, "we are delivered from the law," leaves no doubt as to what law is meant by quoting from the tenth commandment. And as his words show we are no longer under **the letter** (it was the letter which was on **the stones**), but under the spirit, the antitype, that which was shadowed forth in the words on stone, the greater law of love. (James 1:26; 2:8.) When we read, therefore, in the books from Acts to Revelation about the redeemed keeping "the commandments of God," we do not think of the letters in stone given through Moses, but of the magnified law of the spirit of life in Christ Jesus. (Rom. 8:2.) Notice another passage, viz., 2 Cor. 3:3-11. The expression, "written and engraven in stones," and the reference to Moses face shining at the time is evidence that Paul is speaking of the Decalogue. In verse 7 he tells us how the Law was accompanied with such glory that it even caused Moses' face to shine. Then in verse 8 he refers to something which would be accompanied with **more** glory, and following this up shows that when "the glory that excelleth" (v. 10) should come then that which was given with glory—i. e., the Law written and engraven on stones—was to be "done away." (v. 11.) Note the remarkable similarity between the Revised Version rendering of verse 11 and Matt. 5:18. Then in verses 12 to 18 Paul shows that while Israel had Moses cover his face so they could not see the glorious results of the giving of that glorious Law, yet we should refrain from covering our hearts with the veil of prejudice, etc., as we wish to see the more glorious results of this more glorious law upon the hearts and lives of our brethren, especially as it was reflected in our great Elder Brother, the Lord Jesus.—2 Cor. 3:18.

Dear brother, much more might be written, but I must refrain from more than one or two brief statements. Paul's preaching upon the seventh day, etc., is no endorsement of seventh-day Adventism. That was a day when the cessation from labor brought the Jews together in their synagogues and gave Paul an opportunity he gladly used. Wherever and whenever he found ears to hear he was ready to preach. There were crowds in the synagogues on the seventh day, so Paul went there, and there were numbers at the market every day, so Paul preached there **on other days.** (Acts 17:17.) So just as Paul esteemed those opportunities, so we esteem the opportunities afforded us on the first day, not because there is a divine command to consider that day a sabbath above other days, although we consider it a very appropriate day for meetings of the people of God, being our Lord's resurrection day. However, refraining from actual labor on the first day is not an endorsement of the wrong ideas many have held about it, any more than a belief in the Bible would mean an endorsement of the many wrong views which have been entertained of its teaching. It has been a great comfort to me to find that salvation did not hang upon such a slender cord as the keeping of a weekly rest day.

There are other features of the Sabbath, for instance its foreshadowing of the Millennium, which I have not touched upon at all. Pastor Chas. T. Russell, of Brooklyn Tabernacle, Brooklyn, N. Y., has treated that phase of the subject most beautifully. Have you ever read his book, "The Divine Plan of the Ages"? It is a book of 386 pages, cloth bound, for 25 cents. The Watch Tower Bible and Tract Society, 13-17 Hicks street, Brooklyn, N. Y., supplies them.

Your Brother in the service of the King of kings, B. H. BARTON.

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Our Lord's Return.
St. Peter's Keys.
Refrain thy Voice from Weeping.
Why Financiers Tremble.
Distress of Nations Preceding Armageddon.
Earthquakes in Prophecy.
What is the Soul?
God's Message to the Jews.
What is a Christian?

The Bible Students Monthly

International Bible Students Association, *Publishers.*

Vol. VIII. BROOKLYN, N. Y. No. 4

FACTS FOIL THE ASSASSINATION OF PASTOR RUSSELL'S CHARACTER.

A post-card request brings free to any one who doubts Pastor Russell's purity of life and sincerity of purpose, a clear cut statement of the facts at issue. Address Watch Tower, Brooklyn, N. Y.

Those who read carefully and get the benefit of the pure spiritual atmosphere into which Pastor Russell leads them, need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance of the truth on all subjects Pastor Russell is so fearlessly and thoroughly exposing.

It is for this reason that the millions of newspaper readers continue to enjoy Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he is telling the common people truths the clergy wish them not to know.

Why Such Calamities Upon This Generation?

That the great European war is the beginning of God's judgment upon the nations of Christendom is recognized by many serious minded men of the world, as well as by Bible students. All are aware that "Christendom" has much to answer for; but just why this present generation should be called upon to suffer more than any other is a problem which some may not fully understand. The justice of the Time of Trouble upon the nations of our day should be appreciated when we recognize the fact that we stand to-day in a period which is the culmination of ages of experience which should be, and is, in some respects, greatly to the world's profit; especially to that part of the world which has been favored, directly and indirectly, with the light of Divine Truth—Christendom, Babylon—whose responsibility for this stewardship of advantage is consequently very great. God holds men accountable, not only for what they know, but for what they might know if they would apply their hearts unto instruction—for the lessons which experience (their own and others') is designed to teach; and if men fail to heed the lessons of experience, or wilfully neglect or spurn its precepts, they must suffer the consequences.

Before so-called Christendom lies the open history of all past time, as well as the Divinely inspired revelation. And what lessons they contain! lessons of experience, of wisdom, of knowledge, of grace, and of warning. By giving heed to the experiences of preceding generations along the various lines of human industry, political economy, etc., the world has made very commendable progress in material things. Many of the comforts and conveniences of our present civilization have come to us largely from applying the lessons observed in the experiences of past generations. The art of printing has brought these lessons within the range of every man. The present generation in this one point alone has much advantage every way: all the accumulated wisdom and experience of the past are added to its own. But the great moral lessons which men ought also to have been studying and learning have been very generally disregarded, even when they have been emphatically forced upon public attention. History is full of such lessons to thoughtful minds inclined to righteousness; men of the present day have more such lessons than those of previous generations, and this generation must suffer for its neglect.

THE MELCHISEDEC PRIESTHOOD

GREAT PURPOSE FOR WHICH IT IS ORDAINED.

WHO WAS MELCHISEDEC? "WITHOUT FATHER, WITHOUT MOTHER." MELCHISEDEC AND AARONIC ORDERS OF PRIESTS CONTRASTED. MEMBERSHIP LIMITED. THEIR FUTURE WORK.

"No man taketh this honor to himself, but he that is called of God, as was Aaron....
"Thou art a Priest forever after the order of Melchisedec."—Hebrews 5:4-6.

THE Apostle's statement forming the above texts is made in connection with his discussion of the Mosaic arrangement and the Aaronic Order of priesthood. Christ, while on earth, could not be a priest, because there was already a priesthood ordained of God—the family of Aaron. No Israelite could take part in this priesthood except he were of Aaron's lineage. To presume to take part in it without God's invitation would be a sin. To this day the Jews respect the Aaronic priesthood, and no one could serve as a priest unless he could show his genealogy back to Aaron. The Jews now do not know who belongs to the priestly family. Therefore they have no priest and no such service as a priest would render.

In his Epistle to the Hebrews St. Paul calls attention to another priesthood. He declares that Jesus, who was not of the tribe of Levi, has become a Priest of a still higher Order than the Aaronic; moreover, that God had foretold our Lord's Priesthood long before. (Psalm 110:4.) His was a Divine appointment to this Priesthood. The call to be the Messiah and the highest of all priests was from the Father.

Here we have another proof that our Lord Jesus was not the Father. He could have only such honors as the Father would give Him. God glorified Him in giving Him this great Priesthood. The Apostle quotes from the Prophet David respecting Jesus, "Thou art a Priest forever after the Order of Melchisedec."

Who Was Melchisedec?

Melchisedec was a great personage who lived in Abraham's day. So great was he that, after Abraham had won a great victory and wished to show his appreciation of God's goodness, the patriarch came to Melchisedec, "king of Salem and priest of the Most High God," and offered tithes of all he had captured.—Gen. 14:18-20.

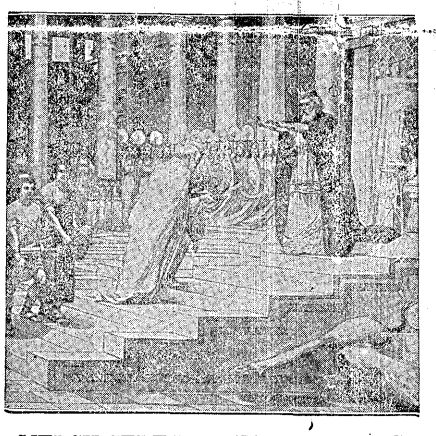
Melchisedec is supposed to have been one of the Shepherd Kings who invaded Egypt and built the Great Pyramid, covering twelve acres, known for ages as one of the Seven Wonders of the world—about 2170 B. C.

How much higher than Aaron must he have been who was a type of Christ and of Christ's Priesthood in glory?

Melchisedec was not a priest who offered sacrifices in a linen robe; he was a priest who was at the same time a king—"A priest upon his throne." As such his position was higher in the type than the position of Aaron; for Aaron was a descendant of Abraham, and Abraham, great as he was as the patriarch and father of Israel and of the Aaronic Order of Priests, paid tithes to Melchisedec and received a blessing at his hands. Thus was typified, as the Apostle explains, that the priesthood of sacrifice (the Aaronic) represents a lower plane or condition than the higher priesthood of kingship—the Melchisedec order. Melchisedec, priest and king, therefore, represented The Christ (Jesus and His Church) in glory and power, whereas the Aaronic order specially pictured the redemptive sacrifice of our Lord and the share which the Church has with Him in that sacrifice.

"Without Father or Mother."

We read of Melchisedec that, as a priest, he was without father, without mother, without descent, and that neither his beginning of days nor end of life are recorded in the genealogies. (Heb. 7:3, 6, Syriac.) Likewise the priesthood of which Jesus is Head does not trace its lineage to any human source. This fact is strikingly typified in Melchisedec, whose lineage and death have purposely not been recorded. He was a priest without having inherited the office from his father or his mother, thereby picturing Christ's priesthood, which came not of the lineage of the flesh, as did the Aaronic priesthood, which natural Israel thought to be the real. Melchisedec's death was not recorded nor a successor named, that thus might be typified the continuity of Christ's Royal Priesthood.



MELCHISEDEC, PRIEST AND KING

In the Melchisedec type the work of sacrifice is not shown, as he represented The Christ glorified and reigning after the work of sacrifice had been completed. The Aaronic priesthood furnished typical illustrations of the sacrifices and sufferings of Christ (Head and Body) and the blessings to follow, but it did not completely illustrate the glorious, everlasting and unchangeable character of this Royal Priesthood during the Millennial Age. For this cause Melchisedec was presented as a type, that thus might be shown his glorious office of priest and king combined. Here, too, the Body of Christ is no longer shown as separate individuals, but as one, complete. In the work of sacrifice, as represented in Aaron and his under priests, we have seen them more or less separately sacrificing; but all of the Church will share unitedly with their Head (Jesus) in the future glory represented in Melchisedec alone.

We see that our Heavenly Father has conferred a very great honor upon our Lord Jesus Christ, in appointing Him to be the world's great Redeemer, High Priest and King. He is the One through whom will come all the blessings upon the world that God has designed. But before God could recognize Him in that position, He must prove our Lord, as the Bible declares.

"Worthy to Loose the Seals."

Elsewhere St. Paul points out that our Lord Jesus left the glory which He had with the Father before the world was and took upon Him the form of a servant; and being found in fashion as a man, He humbled Himself still further—all that He might do the Father's will. His obedience to the Father finally led to the Cross. "Wherefore God hath highly exalted Him, and given Him a name that is above every name, that at the name of Jesus every knee should bow." (Philippians 2:5-11.) In that exalted position He is the Antitype of Melchisedec.

This is corroborated by our Lord's own statement in the Fifth Chapter of the Revelation. There is pictured the Father, seated upon the Throne of Glory and holding in His right hand a Scroll, written within and without and sealed with seven seals. This Scroll represented the Divine Plan that God had purposed in Himself before the foundation of the world. What was in that Scroll nobody knew but Himself. The entire Plan was in God's own power; and, as there seemed to have been that foundation of the world the Father foreknew that our Lord would be the One worthy to open the Scroll.

Throughout Heaven and earth the proclamation was made, "Who is worthy to loose the seals and to look therein?" Nobody came forward. Then St. John began to weep. After he had wept much, an angel touched him and said, "Weep not. The Lion of the tribe of Judah hath prevailed." The Lion of Judah was the Strong One of Judah, of which tribe God had prophetically declared that Messiah should come—of David's lineage. Here was the Strong One, competent to do the work—absolutely perfect.

The difficulty with every other person in the world was that all were imperfect. But Jesus was sent into the world with all the qualities of perfection—in the image of God. When He became the Man Christ Jesus, He was qualified to fulfil the Divine Purpose. But He must be tested. No one heretofore had proven worthy, because the conditions that God had attached to the honor were very stringent. God was looking for One competent to be entrusted with the charge of affairs—a Prime Minister, as it were. One who would fully represent Him in the Kingdom work and be associated with Him forever. For so high a position God had purposed that this One should be made partake of the Divine nature.

Immortality—"Life in Himself."

The Scriptures tell us that God has immortality; i. e., He is not liable to death. All the angels are mortal; not that they are dying, but that they could die. A mortal is not a dying person, but one liable to death. God has supplies to continue existence to those who will be obedient and loyal to Him. To all such He is pleased to grant everlasting life. But He is immortal, not susceptible to death in any sense. He is not dependent upon food, water, air, rest or anything else. Jesus says, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." (John 5:26.) This is so high as to be beyond human comprehension.

God purposed that this One whom He would so highly exalt should also have this quality of immortality—life in Himself. But first He must demonstrate His loyalty to the fullest degree. Jehovah determined that the first opportunity to prove worthiness of this position should be given to

(Continued on Page 2, Column 2.)

The Bible Students Monthly

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An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

Ministers of the I. B. S. A. render their services at funerals free of charge. They also invite correspondence from those desiring Christian counsel.

THEY CRIED "PEACE! PEACE!" BUT THERE WAS NO PEACE.

The peace movements of the past forty years having ended in the greatest war in all human history, call forcefully to mind the prophetic statement of the Apostle Paul concerning events that would lead up to the establishment of Messiah's Kingdom: "For when they shall say, Peace and safety; then sudden destruction cometh upon them." (1 Thessalonians 5:3.) For many centuries, through the holy prophets, God has foretold the Time of Trouble with which this Age shall end; and no number of peace congresses nor peace palaces could avert the inevitable disaster. Many realized this—"their hearts failing them for fear, looking unto the things coming upon the earth"—and their loud proclamations of Peace! Peace! often bore the stamp of insincerity and empty boastfulness. During a great peace demonstration some years ago the situation was ably summed up by the poet Whittier in verse which can now be appreciated much better than at the time it was written:

"'Great peace in Europe! Order reigns
From Tiber's hills to Danube's plains!'
So say her kings and priests; so say
The lying prophets of our day.

"Go lay to earth a list'ning ear;
The tramp of measured marches hear,
The rolling of the cannon's wheel,
The shotted musket's murd'rous peal,
The night alarm, the sentry's call,
The quick-eared spy in hut and hall,
From polar sea and tropic fen
The dying groans of exiled men,
The bolted cell, the galley's chains,
The scaffold smoking with its stains!
Under the master-whip of crouching slaves!
Peace,—in the dungeon vaults and graves!
Speak, Prince and Kaiser, Priest and Czar!
If this be peace, pray, what is war?

"Stern herald of Thy better day,
Before Thee to prepare Thy way
The Baptist shade of Liberty,—
Gray, scarred and hairy-robed must press
With bleeding feet the wilderness!
O that its voice might pierce the ear
Of priests and princes while they hear
A cry as of the Hebrew seer:
Repent! God's Kingdom draweth near."

THE BIBLE HELL

A correct understanding of this subject is almost a necessity to Christian steadfastness. For centuries it has been the teaching of "orthodoxy," of all shades, that God, before creating man, had created a great abyss of fire and terrors, capable of containing all the billions of the human family which He purposed to bring into being; that this abyss He had named "hell;" and that all of the promises and threatenings of the Bible were designed to deter as many as possible (a "little flock") from such wrong-doing as would make this awful place their perpetual home.

Guided by the Lord's providence to a realization that the Bible has been slandered, as well as its Divine Author, and that, rightly understood, it teaches nothing derogatory to God's character nor to an intelligent reason, we have issued a booklet laying bare the Scripture teaching on this subject. We believe that whoever shall hereby find his false view rested upon human misconceptions and misinterpretations will, at the same time, learn to trust hereafter less to his own and other men's imaginations and, by faith, to grasp more firmly the Word of God, which is able to make wise unto salvation, and on this mission, under God's providence, it is sent forth.

WHAT SAY THE SCRIPTURES ABOUT HELL?

This interesting pamphlet of 96 pages explains every verse in the Bible in which the original words are found that are translated into the English as "Hell." Price, 10c. post paid. Address I. B. S. A., 15 Hicks Street, Brooklyn, N. Y.

(Continued from 1st page, 4th column.)

THE MELCHISEDEC PRIESTHOOD.

the Logos, "The Word," the One first created by the Father. (Revelation 3:14; Colossians 1:15; John 1:1-3.) Those who believe in the doctrine of the Trinity hold many very unreasonable views. They say that Jesus did not become a man, that He merely hid Himself in a human form for a time. Not so says the Bible. Our Trinitarian friends are driven to some very ridiculous positions by claiming that Jesus was coequal with the Father, a very unscriptural claim.

The Son of God left the glory which He had with the Father, was made flesh and dwelt amongst us. He was no ordinary man, no sinful man. We beheld in Him a glory that no other man had—a glory of perfection. (John 1:14; Hebrews 7:26.) He became a man for the very purpose of carrying out the Father's Plan, which He could not then fully know. He knew that the first step of preparation was to be made a man. The next step was to present Himself for sacrifice. From those who interpreted the Law, He knew that there was nothing that He could do in His priestly office until He was thirty years old. When His thirtieth anniversary came, He presented Himself to the Father in consecration and was baptized by John.

"The Heavens Were Opened to Him."

There, at Jordan, the Father granted the Son the opening of His eyes of understanding. There He became the slain Lamb. At the very moment He made His consecration at Jordan He died, so far as His covenant with God was concerned. And so it is with His followers. The very moment we make our covenant with God, we are dead—dead to sin and to all earthly interests. Our death dates not from the time we actually die, but from the time we give up our will. So God there counted Jesus dead. He was the sacrificial Lamb. To Him was given the right to open the Scroll.

So we read that at His baptism, when the Holy Spirit descended upon our Lord, "the Heavens [the higher things] were opened unto Him." (Matthew 3:16). The deeper things of God's Plan became open to His mind. Never before had He seen the meaning of these things. They were hidden from Him, as from any natural man. The natural man—whether perfect or imperfect, "receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." (1 Corinthians 2:14.) Jesus became a perfect natural man, and as such He gave all that He had in consecration. Then God begat Him of the Holy Spirit to the new nature. From the moment of spirit-begetting, old things passed away and all things became new.

After Jesus had received the Holy Spirit, He went immediately into the wilderness for forty days. During that time He was a Bible Student, thinking over the Scriptures, which from boyhood He had heard read in the synagogue. Having now received the illumination of the Holy Spirit, He could understand what was meant by the manna in the wilderness, by the serpent erected upon the pole, by the bullock of the Atonement Day sacrifices and by the Passover Lamb. The whole Plan of God for human salvation was opened to Him. He had "loosed the seven seals." By that time He fully understood all that He was to suffer. He saw that He was to give up His life sacrificially, that He was to be crucified.

Then, after all the stress of Bible study for forty days without food, the Devil came and tempted Him. This was the opportunity, in His weakened physical condition, for the Adversary to present a temptation. But our Lord withstood all of Satan's suggestions, and finally the Devil left Him. We have no record that Satan ever again tried to tempt our Lord.

God thoroughly proved the One who was to be the great Antitype of Melchisedec, the Priest upon His Throne, partaker of the Divine nature. And Jesus demonstrated His worthiness, not only during those forty days in the wilderness, but during the following three and a half years, clear down to Calvary—even to the death of the Cross. Now He is the highly exalted One, far above angels, principalities, powers and every name that is named. He is at the Father's right hand—the chief place of favor. Our Lord Jesus is God's great Prime Minister—next to the Father Himself.

Further Contents of the Scroll.

But the Scroll in God's hand contained more than this. It showed that the Father, who had called the Lord Jesus, had called Him to be the Head over a Church, which is His Body. Nineteen hundred years before the Messianic Kingdom was due to be set up, God sent Jesus into the world that He might open up the way and that Jews and Gentiles might come in and participate with Jesus, first in the tests and afterwards in the honor. In the Book it is written that not only a bullock, but also a Lord's goat must be offered in sacrifice on the Atonement Day. Thus the Church are to be sharers in the sufferings of Christ and in the glory to follow.—Hebrews 13:11-13.

So all the work of this Gospel Age has been with a view to perfecting this company. First the Call went to such Jews as were ready, that these might be brought into the Church, to be of the Spiritual Seed of Abraham. But there were not enough of them; and so the door was thrown open to the Gentiles, that as many of them as desired might come in and be fellow-heirs with the Jews. All these are to be members of the Body of the great antitypical Priest and King, "after the order of Mechisedec."

God is now calling merely the class that is anxious to come to Him. The Apostle speaks of some who were feeling after God, if haply they might find Him. (Acts 17:27.) Now there is only one way to come to Him, and that way is by membership in the Body of Christ. Those who will walk in this narrow way shall become joint-heirs with Christ. Some say, "I think that I will wait a little while." They are not altogether ready to sacrifice—to give up all to the Lord. To such the Lord says, "Very Well!" Jesus said to some in His day, "Sit down and count the cost." It is better that one should not put his hand to the plow than that he should do so, and then look back and wish that he were not there.

"If any man will come after Me [be My disciple], let him deny himself, take up his cross and follow Me." So then we see the conditions of discipleship. And whatever the Father's providence may be for us, we wish to have. Jesus did not specify what was to come to Him. The Father had specified our Lord's experiences before the foundation of the world. As for you and for me, our part is to do the Father's will—to drink whatever cup the Father shall pour for us. He does not give us the honor of drinking so great a cup as our Savior drank, however.

"Gather Together My Saints Unto Me."

For each consecrated child of God the great question is, "Am I walking in the steps of Jesus?" Have we entered into a Covenant with God, as our Lord did? Faithful is He who has called us. If we fail to get the great Prize of our High Calling, the fault will be ours alone. God is ready to do for us as He was ready to do for Jesus.

Now to come back to the statement, "No man taketh this honor unto himself, but he that is called of God." Did we call ourselves? No, indeed! How did we come to a knowledge of the Truth? Thank God, we have had the ears to hear His Message! Thank God that this privilege came to us—that we were called of God! To what were we called? Hear the Call that applies to Jesus and to all His disciples—the Call to which Jesus responded, and to which you and I are to respond. It reads, "Gather My saints together unto Me; those that have made a Covenant with Me by sacrifice." (Psalm 50:5.) By nature we were sinners, like all the fallen race of Adam. But even as sinners we may have been trying to do our best. Then the Message reached us, speaking peace through Jesus Christ, a Message telling us that if we gave ourselves to God we would be forgiven our sins, begotten of the Holy Spirit and accepted into God's family.

God's arrangement is that our Lord Jesus is to sanctify and make saints of those who have taken these steps. He will impute of His merit to such, to make up for their natural imperfections. To give them of that merit would make them perfect human beings. To impute the merit is to give them a credit on God's account books.

God has arranged that nothing shall come to His altar except that which is without blemish. We cannot come, therefore, except as our Lord Jesus shall make up wherein we are short of perfection. Christ has proposed to do this, in order that you and I may give acceptable sacrifices through Him. Is that not a blessed arrangement? It is made to permit us to share in the sufferings of Christ that by and by we may share in His glories. (2 Timothy 2:11, 12.) All that He has He will share with His faithful Church; and by way of encouraging us He says that He will make all things work together for our good.—Romans 8:28.

Our Father will bless our trials and difficulties. He will not permit us to be tried above that we are able; with every temptation He will provide a way of escape. (1 Corinthians 10:13.) I trust that we shall all be of one mind to accept this wonderful provision of God's grace, that we may be fully-accepted members of this great Melchisedec Priesthood, of which our Lord Jesus is the Head. As soon as the last members of this Order are completed, the entire number—144,000—will stand with the Lamb upon Mount Zion, having His Father's name written in their foreheads.—Revelation 14:1-5.

A GOOD SOLDIER OF CHRIST

"Endure hardness as a good soldier of Jesus Christ."—2 Timothy 2:3.

THE name soldier, applied in the Bible to the followers of Jesus Christ, is an appropriate one; for it implies a special enlistment, or contract for service—a contract in which the life is freely offered, a contract in which the individual is under rigid discipline, and in which his will is entirely ignored and the will of the Divine Government, as expressed through the "Captain of our salvation," is absolute Law, to be obeyed at any cost.

Doubtless many Christian soldiers have taken note of the courage and devotion manifested by the soldiers of the various armies of the world, now in conflict. We notice their obedience in going down into the trenches, enduring exposure and all kinds of privation, and, in many cases, receiving wounds or death or seeds of disease. We are amazed at their courage, loyalty, devotion. Doubtless many of the soldiers of the Cross have said, as they compared experiences, "If these men, fighting for they know not what, receiving a small wage, very plain food, and often very uncomfortable conditions every way, are so loyal, 'what manner of persons ought we to be' who have enlisted under the banner of the Lord, pledging ourselves to faithfulness, 'even unto death'? What manner of persons ought we to be, after receiving such large rewards of Divine care, blessing, comfort and peace in the present life, and having through Christ such a glorious anticipation in respect to the future, if we are faithful? What manner of persons ought we to be—how zealous, how devoted, how loyal, how self-sacrificing! If others can renounce their wills and obey orders, the purport of which they do not understand, how ready should we be to accept the Message of our Captain unquestioningly, regardless of our knowledge of eventualities!

And what a glorious Cause is ours! If we lay down our lives in following our Captain's lead, it is for the good of others. With our Master we die that others may live, we endure that others may have joy and rejoicing through the knowledge of our God and His glorious coming Kingdom. How rich is our pay—in the present life the peace of God, passing all understanding, and the assurance that all things shall work together for our good and that every sorrow, every tear, will result in "a far more exceeding and eternal weight of glory" in the life to come—joint-heirship with our Master in His Kingdom of a thousand years and in the eternal glory of Ages to come!—2 Cor. 4:13-18.

Quite in Contrast.

In contrast, note the description of a soldier of the present time, by the trenchant pen of Jack London, the novelist. Under the caption, "A GOOD SOLDIER," he writes:—

"Young man, the lowest aim of your life is to be a good soldier. The good soldier never tries to distinguish right from wrong. He never thinks; never reasons; he only obeys. If he is ordered to fire on his fellow-citizens, on his friends, on his neighbors, on his relatives, he obeys without hesitation. If he is ordered to fire down a crowded street when the poor are clamoring for bread, he obeys, and sees the gray hairs of age stained with red and the life-tide gushing from the breasts of women, feeling neither remorse nor sympathy. If he is ordered off as one of a firing squad to execute a hero or benefactor, he fires without hesitation, though he knows the bullet will pierce the noblest heart that ever beat in human breast.

"A good soldier is a blind, heartless, soulless, murderous machine. He is not a man. He is not even a brute, for brutes only kill in self-defense. All that is human in him, all that is divine in him, all that constitutes the man, has been sworn away when he took the enlistment oath. His mind, conscience, aye, his very soul, are in the keeping of his officer.

"No man can fall lower than a soldier—it is a depth beneath which we cannot go."

THE PERFECT POISE OF GOD'S JUSTICE AND LOVE

Why God Permitted Man's Fall—The Justice of the Death Penalty —Man's 6000 Years' Schooling Valuable Training—How One Being Could Redeem the Whole Race—Love's Victory in God's Great Plan of the Ages.

"Mercy rejoiceth against Judgment."—James 2:13.

OUR text signifies that Love has gained a victory over Justice; for Mercy is merely an outward expression of Love. Let us reason as to the way in which Divine Mercy, or Love, gains the victory over Divine Justice. In so doing, I believe that we shall be learning something as to our proper attitude; for we should copy God's character. We should study His methods, His ways, that we may have Heavenly wisdom. When, therefore, we see how God's Love gains the victory over His Justice, we shall see how it should be with us, in order that we may become like Him.

In considering Divine Love and Divine Justice, we are to remember that God is perfect in all His attributes. Both His Justice and His Love are perfect. But inasmuch as these are inherent, invisible qualities of the Divine Nature, we could not study them unless they were manifested. Thus far they have been manifested only to a faithful few. It is the manifestation of these qualities that especially interests us. Let us note how these attributes manifest themselves, that we may thus learn valuable lessons.

Justice the Foundation of God's Throne.

Undoubtedly there is no lesson that the people of God need to learn more than this particular one of the relationship of Justice to Love, in order to know how to exercise these qualities as God exercises them, and yet with some variations; for He has some rights which we do not possess. We see that God's Love operated in the very beginning, when He created His Son to be His Logos. His Love was afterwards seen in His creation of angels and men, in His own image. Then we see that the fall of our race brought into operation Divine Justice; for it was Justice which decreed that man, because of his disobedience, should not live.

"Dying, thou shalt die," was the fiat of Divine Justice. (Genesis 2:17.) When Justice decreed that death must result from transgression, Divine Love agreed that the sentence was altogether proper, not only because it is right for God to be just and in harmony with His own Law, but also because it would not be good for man to live everlastingly in a fallen condition.

If God had permitted man to live on in imperfection, we can scarcely imagine the tremendous power he would have had by this time. As it is, we see that some of our race in three score and ten years are able to cultivate such qualities of mind and character as to give them ascendency over their fellows; and were they allowed to live on indefinitely in sin, they would undoubtedly bring all others into captivity to themselves. Except man should exercise the attributes of his character in harmony with the Divine character, he should not be permitted to live, because of the great injury which he would do to others. Thus in the Divine arrangement, we see Love agreeing with Justice that sinful man should die.

Why God Permitted Sin.

Again, when our race came under the death sentence, God might have cut us off more quickly than He did had He not in mind the very Plan of which we are now learning—the Divine Plan of the Ages. (Ephesians 3:11, Diaglott.) Man was to learn certain lessons during the present life, in order that he might profit by them in the future life. We see, then, that God has arranged a very reasonable and loving way in dealing with the sinner race. In His wonderful Purpose He planned to redeem man from this death condition, and to restore the race in due time.

All the experiences of the present life will have a bearing upon the members of the fallen race during the period of their restoration, in the incoming Age. God planned that mankind should have experiences of pain and death, thus to learn the needful lessons. For six thousand years the world has been getting its education along the lines of sin—lessons as to what a terrible thing sin is, how hard it is to control, how ruinous are its effects, how hardening of the heart and that final death will inevitably result from its continued practise. Thus twenty billions of our race have had a great schooling time during the past six thousand years.

Love Plans Man's Redemption.

As we study the matter, we can see great wisdom in God's course. Love was not indifferent, though for a time God could not show man His interest. Love had beforehand arranged a Plan whereby redemption would come, whereby Love would triumph over Justice. In God's due time a Purchase-price for man would be given. Then, after Justice should reign for six thousand years, during which the world would learn its needed lessons with respect to the heinousness of sin in all its manifold forms, redeeming Love should become restoring Love, calling mankind forth from the tomb, during the thousand years' Reign of the One who purchased them.

So ultimately, when death and hell (the grave) shall have delivered up all that are in them, and when the curse of death shall be no more, Love will have triumphed over Justice. Thus we read, "O Death, where is thy sting? O Grave, where is thy victory?" "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"—1 Corinthians 15:55, 57.

This is one of the most wonderful things that we see in the Bible—the more wonderful as we understand it the more. God always maintains His Justice, and He always maintains His Love; and we are blessed by both. Justice, having triumphed over the world for six thousand years, has brought our race down to Sheol, Hades—the tomb. Love, in the meantime, began to operate, though in harmony with Justice; and it has given the great Sacrifice of Jesus, and has arranged that at the time of the Second Advent of Christ, and through His Reign of a thousand years, He shall awaken all humanity from the sleep of death.

How One Could Purchase a Race.

We can thus see in the Bible what a great equalization, or balance, God has arranged. Since twenty thousand millions of souls have sinned, it would, in any other way than God's way, have required twenty thousand million redeemers. But when we see how God is operating, we wonder at His arrangement. He provided that only one man should be condemned to death, and that through this one man condemnation should come upon all men while still in his loins. Thus one man could pay the penalty for all. "For since by man [Adam] came death, by man [Jesus] comes the resurrection of the dead." (1 Corinthians 15:21.) One man was a sinner; One Man was the Redeemer.

Beautiful! We never heard of anything like this except in God's Plan. Think of a great Plan, covering six thousand years, in which the salvation of twenty billions of human creatures is involved, and yet all so easily and perfectly poised! Justice will never be cheated out of its dues; yet Love gains the victory and provides the way out of the difficulty, and does this at the expense of the One through whom the whole Plan is consummated—our blessed Lord Jesus.

The penalty resting upon mankind was met by the sacrifice of Jesus' life. But is that not unjust? Oh no! The Bible assures us that God stated the proposition beforehand to the Son, and that the Son was in full agreement with it—not the Man Jesus, but the Logos, the Word, the Messenger—Michael, the Godlike One. The proposition was made to Him that by the purchase of the whole race of man through His sacrifice He might obtain the honor and glory of Messiah—the opportunity of delivering and blessing the thousands of millions of humanity who had been condemned to death in Adam. And then, what more? Oh, much more!—that He should be supremely exalted, even to the Divine nature, for all eternity—far above angels, principalities, powers and every name that is named. (Philippians 2: 3-11.) ALL THIS IS THE GREAT TRIUMPH OF LOVE OVER JUSTICE. While Justice remains forever inviolate, yet Love is the victor. Mercy rejoiceth against Judgment—Justice.

God's Wonderful Plan of the Ages.

When we see the Bible teaching concerning the Divine Plan, it gives us a confidence in the Bible that we can get from no other quarter. It is the study of the Bible from the outside, by those who try to tear it into shreds, and the employment of their brains against the Bible, that proves the professors of our day the worst of all times. Only when we perceive from the inside can we see the strength of the Bible. No human mind ever originated such a Plan. It is surely Divine, surely Biblical. We did not discover it, but it was shown to the faithful "in due time."

We know that this great Plan is of God; and the Book that contains such a wonderful Message is surely the Word of God. It must be that those "holy men of old spake as they were moved by the Holy Spirit." The Spirit of God indited this wonderful Message. The many men, in various times and places, who uttered the words did not know what they meant. The understanding was not then due. But their words constitute a harmonious whole, and "were written for our instruction, upon whom the ends of the ages have come."—1 Peter 1:10-12; 1 Corinthians 10:11; Romans 15:4.

Nor could we understand their words until we received the begetting of the Holy Spirit with its consequent enlightenment. This brought these things to our attention in God's due time, and enabled us to understand their meaning. So the Apostle Paul writes to some, "After that ye were illuminated, ye endured." (Heb. 10: 32, 33.) We now understand what it means to be illuminated. The illumination is the work of the Holy Spirit, which we received at the time of our consecration unto death. This illumination of the Church had its beginning at Pentecost. Up to that time the Spirit had not been given.—John 7:39.

The Church is a special class, called out in advance of the world. The early Church had to wait until Jesus had finished His sacrifice for sin, had ascended up on High as the great High Priest, to appear in the presence of God for us (the Church, not yet for the world), to sprinkle the blood of His sacrifice upon the Mercy-Seat on our behalf, and had become the Advocate of those who would follow in His steps. (Hebrews 9:24.) Having made satisfaction for the sins of the consecrated, He imputed His own merit to them, thereby making them acceptable to the Father. Not until then could they receive the begetting of the Holy Spirit. Ever since that time the Holy Spirit has been with the Church, begetting each one who came into this class.

With this begetting comes the illumination. We are then sons of God. Not only does this illumination enable us to understand things previously hidden from our eyes, but thereafter all the Word of God becomes food to us, that thereby we may grow in grace, in knowledge, in justice, in love, in all qualities of the Divine character, that thus we may become more like our Father who is in Heaven.

Deliverance of the World Now Due.

Having, then, seen how Divine Justice has operated until now for the future blessing of mankind, we look further, and see that Divine Mercy is now about to gain a great victory for the whole world. As soon as the Church is glorified, the merit of the Redeemer is to be applied for all the human race. But it will require the entire thousand years of Messiah's Reign before Mercy will have fully triumphed over Justice. We now perceive what Love will be doing for the world throughout those thousand years. It will be awakening mankind from death and lifting them up from degradation to holiness and life.

This will all come through the Lord Jesus Christ, who will be God's Agent, the Agent of Justice and of Love. The faithful Church will be associated with Him in all His Kingdom glory and honor. In order that we may be of this class, not only must we be begotten by the Spirit of God, but we must also manifest the fruits of that Spirit, we must be quickened by it. Then in the First Resurrection we shall be born of the Spirit and shall share with our Lord this work of love for all mankind, and shall also share His glory forever. At the conclusion of the Millennial Reign this glorious work of Divine Love will have been accomplished. Through all the outworkings of this wonderful Plan, the principles of absolute Justice and absolute Love will be observed, operating in full harmony.

In what manner will God's Justice operate during the next Age toward mankind? may be asked. Some have difficulty in seeing how the world in the future will have their sins forgiven. Will God not hold against the world something for wrongs committed in this life? Will the murderer have the same opportunity as those who have been more noble in their lives? How will Justice then be represented?

We believe that God's dealings will be in full harmony with Justice; that while Love will be especially operative or manifest during the Millennial Age, yet Justice will never be violated. Will mankind in the future, then, be punished for their sins in the present life? Yes, and no. They will not be punished in the sense of being held legally accountable for sins of the past; for this would nullify the work which Christ accomplished in His death in providing satisfaction for Adamic sin. Christ having made satisfaction for the sins of believers, this class are no longer legally responsible for them. The same principle will operate with the world in the future.

How Justice Operates.

For the present we will consider the Church of Christ. Suppose one had lived in such a way as to have gotten himself into a bad condition of body, mind or morals. These things will be more or less as a penalty upon him after he has become a Christian. Although God has forgiven his sins and cleansed him from all unrighteousness, nevertheless such a one will have in his body or in his mind certain natural penalties resulting from his previous sinful course. If he had lived a sinful life for many years, the evil would be so much the more deeply entrenched; and he will have all the greater fight to overcome these deeply imbedded tendencies to sin. One who has lived a conscientious, moral life will have just that much less to overcome.

If through evil thoughts or evil deeds the mind of that person has become poisoned, he may have to battle all his life against the seeds of sin, not in the way of direct punishment for his wrong-doing, but through natural law; for the New Creature is to be developed while tabernacling in the flesh wherein the evil seeds have been sown. It is like a piece of land which has long been given over to weeds, in which case the roots would have become deeply imbedded in the soil. This land may afterward be changed into a wheat-field; but we know from experience that the weeds will be there also, and that the wheat will not flourish so readily, because of this fact.

It is even so with our hearts and our bodies. After we have given them to the Lord the fleshly tendencies are still there. God has accepted us as New Creatures; His grace has covered our sins, and they are no longer chargeable to us. But whoever has had a larger planting of sin in his former life may have to his dying day a great battle against these poisonous weeds; and that will be a proper and natural punishment for his past course. So it will be in the future. The world will get retribution for their sins, just as we do for ours, and it will take many years to get entirely free from the effects of sin.

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HEAVENLY INTEREST IN SINNERS

"There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

BIBLE Students should always seek to view the jewels of the Lord's Word in the settings in which they have been placed. To neglect this is to lose a portion of the lesson intended. The Scribes and the Pharisees held themselves aloof from the common people—the Scribes, because the masses were illiterate; and the Pharisees, under the claim that the people were sinners, cut off from relationship to God, and therefore not proper to be recognized by the holy of humanity which they claimed to be.

Jesus, however, received the common people, even the publicans, acknowledged sinners. His superior knowledge did not make Him haughty, and His superior righteousness did not make Him proud and unsympathetic. He has set His followers an example that they should walk in His steps. And the more closely they follow Him, the more pleasing will they be to the Father, and the more ready for a share in the Kingdom for which we pray, "Thy Kingdom come."

Our lesson tells us how the Pharisees and the scribes murmured against Jesus, charging against Him as a sin that He received sinners and ate with them. Whatever did not harmonize with their standards they could only contest. Their difficulty in part was that they had too high an opinion of themselves. Their spirit in this matter was an evil one, begotten of the Adversary. Hence Jesus sometimes spoke of them as being children of the Devil, because his works they did, and his spirit they had. But even this does not signify that the Pharisees were beyond hope of salvation. Did not Jesus address St. Peter on one occasion, saying, "Get thee behind Me, Satan (adversary)"? He was an adversary, had the adverse spirit at the time; but, corrected in harmony with the Lord's Spirit, everything was changed.

So it is with us. "His servants ye are to whom ye render service." "By their fruits shall ye know them," said the Master. Applying His words to many who profess to be His disciples, we are bound to suppose that either intentionally or ignorantly they are in opposition to the Master's Spirit and teachings—adversaries of His teachings.

Jesus, knowing the thoughts of the Pharisees, and perhaps noting their gestures and looks or hearing their words, answered them in a parable, saying, "What man of you, having a hundred sheep and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?" And finding it, he lays it upon his shoulders rejoicing, and tells the fact to his neighbors exultantly. This course of the shepherd, Jesus declared, illustrates the attitude of God and all the holy angels associated with Him. They have a special feeling of interest in those who have strayed, and especially rejoice in the recovery of such. There is more rejoicing over the repentant sinner than over ninety and nine just persons needing no repentance.

Oh, how encouraging it is to us to know that this is the sentiment of Heaven, and that the fall of man and our imperfections do not stand as a perpetual bar to recognition by the Lord, if we return to Him! He is merciful, and will abundantly pardon, and will remove our sins from us as far as the East is from the West. But this interest is in the repentant one or in the one who has not sinned beyond repentance. Any sheep, having been found by the Shepherd and then preferring the wolfish spirit, would no longer be interesting to the Heavenly ones.

Many apply this parable inconsistently. They seem to think of the whole world of mankind as representing the flock of a hundred sheep, and the one straying as representing the sinners of earth, comparatively few. Surely this cannot be the true interpretation! Rather, as the Prophet has declared, "All we like sheep have gone astray." "There is none righteous, no not one."

Let us rather interpret the parable on a broader scale, in comportment with the facts and the Scriptures. Let us understand the one stray sheep to represent Adam and his family; and the ninety and nine just persons needing no repentance as representing the holy angels. To this view every feature of the parable inclines. The Good Shepherd left the Heavenly flock and came to earth to find, to redeem, to recover, mankind, the lost sheep; and there is more rejoicing in Heaven over human recoveries from sin and alienation from God than over the holy ones themselves, than over each other, who have never been alienated, never needed redemption.

"Be Ye Like Your Father in Heaven."

The lesson to the Pharisees is plain. They had a different spirit from that of the holy ones. Theirs was an earthly view, a selfish one, a proud and haughty one, out of accord with the Divine Spirit, and not pleasing to God. Jesus would have all of His disciples copy God. "Be ye like unto your Father which is in Heaven." "He is kind to the unthankful." "His mercy endureth forever"—to a full completeness.

His mercy sent His Son, the Under Shepherd, to be our Redeemer, and to help us back into His favor. His mercy will pursue the lost sheep until every member of Adam's race shall have been brought to a knowledge of the Truth and to a full opportunity of returning to the Fold of God. To this end the Messianic Kingdom is to be established. To this end also is the present call for the Church, to be a Royal Priesthood, that under the guidance of the great Deliverer, they may be colaborers with Him in carrying the Message of God's grace to all the members of Adam's family.

Oh, how different this view of our loving Creator from the one which was handed down to us from the Dark Ages! How different from the one which represented the Almighty as angry in a vicious sense!—as having prepared in advance a place for the eternal torture of the human family, except a few who would have the hearing ears and happen to hear the Message in the present life. On the contrary, we find that God's loving provision is only beginning to be manifested, in His favor toward Christ and the Church; and that ultimately the knowledge of the glory of God shall fill the whole earth, until every knee shall bow and every tongue confess, to the glory of God.

In proportion as we become God-like we have an interest in sinners—especially in those who through heredity or evil environments are more deeply steeped in sin, ignorance and superstition. Having God's Spirit, we are glad to do anything in our power to reach these sinners. Nevertheless, we are not to be wise above what is written. We are not to expect to find all the sheep. Rather, we are to prepare as many as the Lord our God shall call and draw to be associated with the great Chief Shepherd in the work which He shortly will institute, the work of seeking the lost sheep and finding them and restoring them—all the willing and obedient.

"The Son of Man came to seek and to save (recover) that which was lost." The race was lost, not merely a few, the Church; and their recovery is to include all that were lost. This does not signify universalism, but will be accomplished in bringing every member of Adam's race to a full knowledge of God and to full opportunity of recovery from sin and death. —1 Timothy 2:3, 4.

Jesus gave another parable of similar import, to illustrate the same great truth from another angle. It was the custom among the Jewish women to wear on the forehead a fringe of coin bangles. These might be of gold or silver, and sometimes represented their dowry. The loss of one of these coins would represent more than its intrinsic value; for its absence marred the beauty of the bangles. The search for the coin would mean that, instead of its being abandoned as not worthy of consideration, it would be hunted for diligently until found. The female neighbors would learn of the loss, and also learn if it were found, and would rejoice with them greatly. This is another illustration of joy in the presence of the angels of God over one repentant sinner.

The Value of a Man.

Jesus said, "Are ye not of much more value than many sparrows?" And in the foregoing parables He intimates that a man is of much more value than many coins and of much more value than many sheep. We all agree that it would be difficult to estimate too highly, too fully, the value of a human life, especially if it were our own life or the life of some one dear to us. But to what extent do we manifest this in our daily lives?

Each should put the question to himself first, before applying it to his neighbors. How do I manifest the Spirit of God toward my fellow-men, in placing as the first object of my interest a human life? What am I doing day by day that substantiates my professed interest in humanity in general? How am I showing my interest in my friends, my relatives, my children, my brothers and my sisters?

The manufacturer should take up this subject and ask himself, To what extent am I placing coin as of more value than humanity? To what extent am I allowing the accumulation of coin to interfere with the making and the giving of proper protection to my employees and all for whose welfare I have a care, a responsibility? Their fingers, their eyes, their limbs, their health, their lives, should be precious to every one who has the Spirit of God in the slightest degree.

Each Christian should ask himself, How much of God's Spirit have I? How much of my time am I giving to help my fellow-men out of their difficulties and trials back to God? How much am I sacrificing of my time and strength in going after the lost sheep? Hearken to the Apostle, "Be not deceived; God is not mocked." "He that doeth righteousness is righteous"—and not he that merely professes to be a follower of Jesus.

Nevertheless, we are not to forget that God is the One chiefly interested in this great work, and that He has sent forth His Son for its accomplishment. We are not to forget that not only we have an interest, but that Divine interest and love are greater than ours, and that Divine wisdom is superior; and our course should be to give strict heed to "Him that speaketh from Heaven," to follow His course, His example.

This may mean that we shall to some extent be misunderstood by others. There are many theories for saving the world by social uplift, political uplift, moral uplift, vice-fighting, etc. Undoubtedly, the principle remains always true that there are but two great Captains in the warfare between sin and righteousness namely, Christ and Satan. It remains true also that whoever is fighting for the One is fighting against the other. It is for us to make sure, first of all, that we are on the Lord's side, on the side of righteousness, truth, purity and goodness. There is still a further step—to make sure that we are fighting as our Captain would wish us to fight; that we are laboring as He would wish us to labor; that we are spending ourselves as He would wish us to be spent.

"This is the will of God (concerning you), even your sanctification." Thus our personal salvation comes first, in God's order. Reconciled to God ourselves and consecrated to His service, we inquire, What is the next step? The answer comes, "Feed My sheep; feed My lambs." At first we might be disposed to demur, to say, Lord, should we not rather go after the straying, after the lost sheep? The answer is given by the Lord, through the Apostle, that we are to "do good unto all men as we have opportunity, especially unto the Household of Faith." If, therefore, the Household of Faith demands all of our time when we have the opportunity, we may be doing nothing for the lost sheep, but only helping to perfect those whom the Lord has already found.

THE CAMEL AND THE NEEDLE'S EYE

"It is easier for a camel to go through the needle's eye than for a rich man to enter the Kingdom of God."—Mark 10:25.

THE Bible surely tells us that the way to the Kingdom is difficult, narrow, that the cost of being disciples of Jesus is self-denial and cross-bearing! Many wonder that the promises are thus restricted and not to all who strive to do right, without faith or self-sacrifice.

The parable of a camel creeping through a Needle's-eye illustrated how the rich must unload their wealth if they would prepare to share the Kingdom. In oriental walled cities the little gate in the larger one was called a "Needle's-eye."

Bible students now explain that difficulties are attached to the gaining of the Kingdom because God desires a very choice little company for that glorious position. He has made the trials so severe that only the saintly will avail themselves of the opportunity to gain the Kingdom.

The young ruler asked Jesus: "What shall I do to inherit eternal life?" Jesus referred him to the Law, which promised eternal life to any Jew who would keep it. The young man replied that he had done his best, but still was dying.

He was a model young man and Jesus loved him. Evidently he was keeping the Jewish Law to the extent of his knowledge and ability. He thought that he was loving his neighbor as himself; but this was a mistake which the Lord disclosed to him by the following suggestion: "If thou wouldst be perfect, go sell all that thou hast and give to the poor and thou shalt have treasure in Heaven" instead of on earth; sacrifice also your earthly reputation and become My follower.

Loss of Heaven Not Road to Torment

Ah, how the Lord knew to put His finger on the sore spot! The young man had come to Him very boastful, very sure that if anyone in the world was seeking to be in harmony with the Divine arrangement he was that one. He came for the Master's approval, that he might hear Him say, "You are the one exception to the rule." The Lord did not say, "If you love your neighbor as you love yourself you will at least put forth an effort to make that neighbor as comfortable as you desire to be comfortable."

He was content to be very rich, while some of his neighbors whom he thought he loved as he loved himself were very poor—abjectly, sorrowfully so. When Jesus disclosed to him the difficulty of his situation, he grasped it at once. He saw himself as never before. It became a new test with him. Thus it is with all. In one parable Jesus represented the Kingdom as a great Prize, a pearl of great value, a treasure, which to possess, will cost all that we have; and this incident points out the same fact.

Let us not make the mistake of some, and suppose that the young man who lived so honorable a life and failed to gain Heaven, would be thrust down into eternal torment because he did not sacrifice his all to become the Lord's disciple. His loss of the Kingdom was a sufficient penalty without suffering eternal torment in the future. Such members of the human family, under the blessed conditions of the Messianic Kingdom, will doubtless make very rapid progress and will obtain eternal life on the plane of human perfection, though not worthy of the Kingdom honors which belong only to the Elect. And the Elect are those only who are gladly sacrificing their lives and their all to gain the great Prize.

Passing Through the Needle's Eye Not an Impossibility.

Our Lord commented upon the matter to His disciples and added that the rich must have great difficulty in connection with their endeavor to enter the Kingdom. He said sympathetically, rather than in a denunciatory manner, "It is easier for a camel to go through the needle's eye than for the rich to enter the Kingdom of God." This astonished the disciples very greatly, for they knew that the majority of the religionists of their day belonged to the wealthy class, the Scribes and the Pharisees. They replied, "Who, then, can get into the Kingdom, if these cannot?" Our Lord's reply was, "With men this is impossible, but not with God." Men would be inclined to say that God would find no one for the Kingdom at all if He rejected the rich.

In a word, no rich man can get into the Kingdom. He must give up everything to the Lord or else be barred from a place in the Kingdom. The terms of acceptance are the same to the rich as to the poor. He who would have the "pearl of great price" must sell all that he has in order that he may obtain it. The rich must give up all to the Lord, and then as stewards of their riches will be held responsible for their stewardship.

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A post-card request to the editor of this paper will bring you free copies of any of the following back issues which treat such interesting and important subjects as here enumerated:

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What is the Soul?

"He spared not their souls from death."—Psalm 78:50.

SOME one will possibly say, Ah! No one believes in the immortality of the body. Everybody knows that the body dies, that it needs resupply continually and that hence it cannot be immortal. But the Scriptures speak of souls. May it not be that the soul is indestructible?—that God having made a soul cannot destroy it?

Reason tells us that, unless there is absolute proof to the contrary, the life of every creature is subject to the will of the Creator. Now notice that the Scriptures nowhere speak of the immortality of the soul, as some people seem to suppose—neither in the translations nor in the original text. Take a Concordance and try to find the expression "**immortal soul,**" and thus you can quickly convince yourself that no such expression is found in the Scriptures. On the contrary, the Scriptures declare that "God **is able to destroy both soul and body;**" and again, "the **soul** that sinneth, **it shall die.**" As we have already seen, that which can die, which can be destroyed, is not immortal, is not proof against death, destruction. Hence the Scriptures cited prove that neither souls nor bodies are immortal.

What, then, is the soul?

The general idea of the soul is that it is an indefinable **something** in us, but **what** it is or **where** it is located few attempt to explain. This unknown **something** is claimed to be the real, intelligent being, while the body is merely its house or tool. A Methodist bishop once defined a soul, thus: "It is without interior or exterior, without body, shape, or parts, and you could put a million of them into a nutshell;" —a very good definition of **nothing,** we should say!

God Able to Destroy Both Soul and Body.

The body is not the soul, as some affirm; this is proved by our Lord's statement that "God is able to destroy **both** soul and body." And now, in view of the foregoing, if our minds be freed from prejudice, we ought to be able to learn something further on this subject by examining the inspired record of man's creation. Turning to Genesis 2:7, we read:—

"And the Lord God formed man of the dust of the ground, and breathed [Heb. **blew**] into his nostrils the breath [Heb. **wind**] of life [Heb. **lives** plural—i. e., such as was common to all living animals]; and man became a living soul" [i. e., a sentient being].

From this account it appears that the body was formed first, but it was not a man, soul or **being,** until animated. It had eyes, but saw nothing; ears, but heard nothing; a mouth, but spoke nothing; a tongue, but no taste; nostrils, but no sense of smell; a heart, but it pulsated not; blood, but it was cold, lifeless; lungs, but they moved not. It was not a man, but a corpse, an inanimate body.

The second step in the process of man's creation was to give vitality to the properly "formed" and in every way prepared body; and this is described by the words "blew into his nostrils the breath of life." When a healthy person has been drowned, and animation is wholly suspended, resuscitation has, it is said, been effected by working the arms and thus the lungs as a bellows, and so gradually establishing the breath in the nostrils. In Adam's case it of course required no labored effort on the part of the Creator to cause the perfect organism which he had made to breathe the life-giving oxygen of the atmosphere.

As the vitalizing breath entered, the lungs expanded, the blood corpuscles were oxygenized and passed to the heart, which organ in turn propelled them to every part of the body, awakening all the prepared, but hitherto dormant, nerves to sensation and energy. In an instant the energy reached the brain, and thought, perception, reasoning, looking, touching, smelling, feeling and tasting commenced. That which was a lifeless human **organism** had become a **man,** a sentient being; the **"living soul"** condition mentioned in the text had been reached. In other words, the term "living soul" means neither more nor less than the term "sentinent being"; i. e., a being capable of sensation, perception, thought.

Moreover, even though Adam was perfect in his organism, it was necessary for him to **sustain** life, **soul** or sentient being, by partaking of the fruits of the trees of life. And when he sinned, God drove him from the garden, "**lest** he put forth his hand, and take also of the tree [plural **trees** or **grove**] of life, and eat, and **live forever**" [i. e., by eating continuously]. (Gen. 3:22.) How the fogs and mysteries scatter before the light of truth which shines from God's Word!

Lower Animals Also are Souls.

Thus, also, we see why it is that the Scriptures speak of "souls" in connection with the lower animals. They, as well as man, are sentient beings or creatures of intelligence, only of lower orders. They, as well as man, can see, hear, feel, taste and smell; and each can reason up to the standard of his own organism, though none can reason as abstrusely nor on as high a plane as man. This difference is not because man has a **different kind of life** from that possessed by the lower animals; for all have similar vital forces, from the same fountain or source of life, the same Creator; all sustain life in the same manner, by the digestion of similar foods, producing blood, and muscles, and bones, etc., each according to his kind or nature; and each propagates his species similarly, bestowing the **life,** originally from God, upon his posterity. They differ in shape and in mental capacity.

Nor can it be said that while man is a **soul** (or intelligent being) beasts are without this soul-quality or intelligence, thought, feeling. On the contrary, both man and beast have **soul**-quality or intelligent, conscious being. Not only is this the statement of Scripture, but it is readily discernible as a fact, as soon as the real meaning of the word soul is comprehended, as shown foregoing. To illustrate: Suppose the creation of a perfect dog; and suppose that creation had been particularly described, as was Adam's, what difference of detail could be imagined? The body of a dog created would not be a dog until the breath of life would be caused to energize that body;—then it would be a **living creature** with sensibilities and powers all its own—a living soul of the lower order, called dog, as Adam, when he received life, became a **living creature** with sensibilities and powers all his own—a living soul of the highest order of flesh beings, called man.

Man's Finer Organism.

If the great difference between man and beast is not in the life which animates both, and not from lack of soul-power which both possess, can it be that the difference is in their bodies? Yes; assuredly, the natural difference is physical, in addition to which is the fact that God has made provision for man's future, as expressed in his promises, while no such provision for a future life is made for beasts—nor are they organically capable of appreciating metaphysics. Other things being equal, the size and weight of the brain indicates **capacity** and **intelligence.** In this respect man has been more highly endowed than the brute, by the Creator. The brute has less brains than man, and what it has belongs almost exclusively to the **selfish** propensities. Its highest conception of right and wrong is the will of its master, man; it cannot appreciate the sublime in morals or in nature; the Creator did not give it a **brain**-capacity for such things.

But although, because of his fall into sin and death, man's condition is far from what it was in its original perfection when pronounced "very good" by the highest Judge;—so that some, by the cultivation of the lower organs of thought and a failure to use the higher, intellectual faculties, have dwarfed the organs of the brain representing these higher faculties, yet the **organs** are still there, and are capable of development, which is not the case with the most nearly perfect specimens of the brute creation. So then it is in that the Creator has endowed man with a higher and finer **organism,** that he has made him to differ from the brute. They have similar flesh and bones, breathe the same air, drink the same water, and eat similar food, and all are souls or creatures possessing intelligence; but man, in his **better body,** possesses capacity for higher intelligence and is treated by the Creator as on an entirely different plane. It is in proportion as sin degrades man from his original likeness of his Creator that he is said to be "brutish"—more nearly resembling the brutes, destitute of the higher and finer sensibilities.

To this the Scripture testimony agrees. We read (Gen. 1:30), "To you it shall be for meat, and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is **life** [Heb. **'nephesh chaiyah'—a living soul**]."—Again (Gen. 1:20), "Let the waters bring forth the moving creature that hath **life** [Heb.—a living soul]."—See marginal readings.

The Scripture Teaching on This.

The same lesson,—that the life principle is no different in mankind from what it is in all other creatures whose breath is taken through the nostrils, as distinguishing them from fish,—is taught in the account of the destruction wrought by the Deluge. (Gen. 6:17; 7:15, 22.) This is in full accord with King Solomon's statement that man and beast have all "one breath" [Heb. **ruach,** spirit of life]—one kind of life; and that "as the one dieth, so dieth the other." (Eccl. 3:19.) When he asks (Eccl. 3:21), "Who knoweth the spirit of man that [it] goeth upward, and the spirit of the beast that [it] goeth downward to the earth?" he is controverting the heathen theory, which even at that time had begun to speculate that man had some inherent quality which would prevent his death, even when he seemed to die. The wise man challenges any proof, any **knowledge,** to such effect. This challenge to others to produce proofs, or admit that they have no such knowledge, follows his statement of the truth on the subject in verses 19 and 20.

The distinction between man and beast is not in the kind of breath or life, but in that man has a **higher organism** than other animals; possessing moral and intellectual powers and qualities in the image or likeness of those possessed by the Creator, who has a still higher organism, of spirit, not of flesh. And, as already shown, man's hope for a future life lies not in his inherent powers, but in his Creator's gracious provision which centered in the redemption of every soul of man from death, by the great Redeemer, and the consequent provision that whosoever will may have everlasting life by **resurrection,** subject to the terms of the New Covenant.

Our Redeemer "poured out his **soul** [being] unto death," "he made his **soul** [being] an offering for sin" (Isa. 53:10, 12); and it was the **soul** of Adam (and his posterity) that he thus bought with his precious blood—by making his soul (being) an offering for sin. Consequently it is **souls** that were redeemed, and that are to be awakened, resurrected.

Many suppose that the bodies buried are to be restored atom for atom, but, on the contrary, the Apostle declares, "Thou sowest [in death] not that body which shall be." In the resurrection God will give to each person (to each soul or sentient being) such a body as his infinite wisdom has been pleased to provide; to the Church, the "Bride" selected in this age, **spirit** bodies; to the restitution class, human bodies, but not the same ones lost in death.—1 Cor. 15:37, 38.

As in Adam's creation, the bringing together of an **organism** and the **breath of life** produced a **sentient being or soul,** so the dissolution of these, from any cause, puts an end to sentient being,—stopping thoughts and feelings of every kind. The soul (i. e., sentient being) ceases; the body returns to dust as it was; while the spirit or breath of life returns to God, who imparted it to Adam, and to his race through him. (Eccl. 12:7.) It returns to God in the sense that it is no longer amenable to human control, as in pro-creation, and can never be recovered except by divine power. Recognizing this fact, the Lord's instructed ones commit their hope of future life by resurrection to God and to Christ, his now exalted representative. (Luke 23:46; Acts 7:59.) So, then, had God made no provision for man's future life by a ransom and a promised resurrection, death would have been the end of all hope for humanity.—1 Cor. 15:14-18.

God's Provision for Our Living Again.

But God has thus made provision for our living again; and ever since he made known his gracious plan, those who speak and write intelligently upon the subject (for instance the inspired Scripture writers), as if by common consent, speak of the unconscious interim between death and the resurrection morning, in which sentient being is suspended, as a **"sleep."** Indeed, the illustration is an excellent one; for the dead will be totally unconscious of the lapse of time, and the moment of awakening will seem to them like the next moment after the moment of their dissolution. For instance, we read that speaking of Lazarus' death our Lord said, "Our friend Lazarus **sleepeth, I go that I may awake him out of sleep.**" Afterward, because the disciples were slow to comprehend, he said, "Lazarus is dead." (John 11:11.) Were the theory of consciousness in death correct, is it not remarkable that Lazarus gave no account of his experience during those four days? None will claim that he was in a "hell" of torment, for our Lord calls him his "friend"; and if he had been in heavenly bliss our Lord would not have called him from it, for that would have been an unfriendly act. But as our Lord expressed it, Lazarus **slept,** and he awakened him to life, to consciousness, to his **sentient being,** or **soul** returned or revived; and all this was evidently a favor greatly appreciated by Lazarus and his friends.

The thought pervades the Scriptures that we are now in the night of dying and sleeping as compared with the morning of awakening and resurrection. "Weeping may endure for a **night,** buy joy cometh in the **morning.**"—Psa. 30:5.

The apostles also frequently used this appropriate, hopeful and peaceful figure of speech. For instance, Luke says of Stephen, the first martyr, **"he fell asleep";** and in recording Paul's speech at Antioch he used the same expression, "David **fell on sleep.**" (Acts 7:60; 13:36.) Peter uses the same expression, saying, "The fathers **fell asleep.**" (2 Pet. 3:4). And Paul used it many times, as the following quotations show:—

"The greater part remain unto this present, but some are **fallen asleep.**"—1 Cor. 15:6.

"If there be no resurrection, . . . then they also which are **fallen asleep** in Christ are perished."—1 Cor. 15:13-18.

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THE BIBLE STUDENTS MONTHLY

W. F. HUDGINGS, Editor.

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"Christ is risen from the dead and become the first-fruits of them that **slept.**"—1 Cor. 15:20.

"Behold, I show you a mystery, we shall not all **sleep.**"—1 Cor. 15:51.

"I would not have you to be ignorant, brethren, concerning them that **are asleep.**"—1 Thess. 4:13.

"Them that **sleep** in Jesus, will God bring [from the dead] with [by] him."—1 Thess. 4:14.

When the Kingdom, the resurrection time, comes, "we who are alive and remain unto the **presence** of the Lord shall not **precede** them that **are asleep.**"—1 Thess. 4:15.

They "fell asleep" in peace, to await the Lord's Day—the Day of Christ, the Millennial Day—fully persuaded that he [Christ] is able to keep that which they committed unto him against that day. (2 Tim. 1:12.) This same thought runs through the Old Testament as well—from the time that God first preached to Abraham the Gospel of a resurrection; the expression, "He slept with his fathers," is very common in the Old Testament. But Job puts the matter in very forcible language, saying, "Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be [over] past!" The present dying time is the time of God's wrath—the curse of death being upon all, because of the original transgression. However, we are promised that in due time the curse will be lifted and a blessing will come through the Redeemer to all the families of the earth; and so Job continues, "All the days of my appointed time will I wait, until my change come; [then] thou shalt call (John 5:25) and I will answer thee; thou shalt have a desire unto the work of thine hands." (Job 14:14, 15.) And we of the New Testament times read our Lord's response, "All that are in the graves shall hear the voice of the Son of man" [calling them to awake and come to a full knowledge of God and to a full opportunity of everlasting life].—John 5:25, 29.

An Illustration—A Candle.

Let us illustrate the human and animal body, soul and spirit by something less complex and better understood generally; for instance,—an unlighted candle would correspond to an inanimate human body or corpse, the lighting of the candle would correspond to the spark of life originally imparted by the Creator; the flame or light corresponds to sentient being or intelligence or soul quality; the oxygenized atmosphere which unites with the carbon of the candle in supporting the flame corresponds to the **breath** of life or spirit of life which unites with the physical organism in producing soul or intelligent existence. If an accident should occur which would destroy the candle, the flame, of course, would cease; so if a human or animal body be destroyed, as by consumption or accident, the **soul,** the life, the intelligence, **ceases.**

Or if the supply of air were cut off from the candle-flame, as by an extinguisher or snuffer, or by submerging the candle in water, the light would be extinguished even though the candle remained unimpaired. So the **soul,** life, existence, of man or animal would cease if the breath of life were cut off by drowning or asphyxiation, while the body might be comparatively sound. As the lighted candle might be used under favorable conditions to light other candles, but the flame, once extinguished, the candle could neither relight itself nor other candles, so the human or animal body while alive, as a living soul or being can, under divine arrangement, start or propagate other souls or beings—offspring; but so soon as the spark of life is gone, soul or being has ceased, and all power to think, feel or propagate has ceased. In harmony with this we read in the Scriptures of Jacob's children: "All the **souls** that came out of the loins of Jacob were seventy **souls.**" (Exod. 1:5.)

Thieves in Paradise

LUKE 23:43.—This greatly misunderstood text explained in the August number of BIBLE STUDENTS.

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Jacob received his spark of life as well as his physical organism, and hence the united product of these, his soul or **intelligent being,** from Isaac, and thence from Adam, to whom alone God ever directly imparted life. And Jacob passed on the life and organism and soul to his posterity; and so with all humanity.

A candle might be relighted by any one having the ability; but by divine arrangement the human body, bereft of the spark of life, "wasteth away," "returneth to the dust from which it was taken," and the spark of life cannot be re-enkindled except by divine power, a miracle. The promise of **resurrection** is therefore a promise of a relighting, a re-enkindling of animal existence or soul; and since there can be no being or soul without a body and restored life-power or spirit, it follows that a promised resurrection or restoration of soul or being **implies** new bodies, new organisms. Thus the Scriptures assure us that human bodies which return to dust will not be **restored,** but that in the resurrection God will give such new bodies as it may please him to give.—1 Cor. 15:37-40.

The Apostle here declares that in the resurrection there will be a special class accounted worthy of a new nature, spiritual instead of human or fleshly; and, as we should expect, he shows that this great change of nature will be effected by giving these a **different kind of body.** The candle may here again serve to illustrate: Suppose the fleshly or human nature to be illustrated by a tallow candle, the new body might be illustrated by a wax candle of a brighter flame or indeed by an electric arc-light apparatus.

With any power and wisdom less than that of our Creator guaranteeing the resurrection, we might justly fear some break or slip by which the **identity** would be lost, especially with those granted the great change of **nature** by a share in the first (chief) resurrection to **spirit being.** But we can securely trust this and all things to him with whom we have to do in this matter. He who knows our very thoughts can reproduce them in the new brains so that not one valuable lesson or precious experience shall be lost. He is too wise to err and too good to be unkind; and all that he has promised he will fulfill in a manner exceedingly abundantly better than we can ask or think.

The terms body, soul and spirit may be used of the Church collectively. For instance, the Apostle says: "I pray God [that] your whole spirit, soul and body be preserved blameless, unto the coming of our Lord Jesus Christ." (1 Thess. 5:23.) This prayer must be understood to apply to the Church as a whole—the elect church, whose names are written in heaven. The true **spirit** has been preserved in the little flock. Its **body** is discernible to-day, also, notwithstanding the multitudes of tares that would hide as well as choke it. And its **soul,** its activity, its intelligence, its sentient being, is in evidence everywhere, lifting up the standard of the people—the cross, the ransom.

In no other way could we apply the Apostle's words; for, however much people may differ respecting the preservation of the individual spirits and souls of the people addressed, all will agree that their **bodies have not been preserved,** but have returned to dust, like those of others. Besides, the words body, soul and spirit are in the singular, not in the plural.

QUESTIONS WITH INSPIRED ANSWERS

Question.—Are the promises to the saints of the Gospel Age heavenly or earthly promises?

Answer.—"As we have borne the image of the earthly, we shall also bear the image of the heavenly." We are "partakers of the heavenly calling."—1 Cor. 15:49; 2 Tim. 4:18; Heb. 3:1; 6:4; Phil. 3:14; Eph. 2:6, 7; 2 Thess. 1:11, 12; 2 Tim. 1:9, 10.

Question.—Will the elect Church, the "overcomers," the "saints," continue to be human beings, "of the earth earthy?"

Answer.—"God hath given unto us exceeding great and precious promises, that by these we might become partakers of the **divine nature**"—"new creatures."—2 Pet. 1:4; 2 Cor. 5:17; Rom. 8:17, 18.

Question.—When will the full **change** (begun in us by a change of heart, called the begetting of the spirit) be completed?—When shall we be made like Christ our Lord?

Answer.—"We [saints] shall all be **changed.**" . . . "The dead [saints] shall be **raised incorruptible,** and we shall be **changed,** in a moment, in the twinkling of an eye . . . this mortal shall put on **immortality.**" "Sown a natural [animal] body, it is raised a spiritual body." "Thus is **the** [special] resurrection of **the** [special, elect] dead."—1 Cor. 15:50-53, 42-44; Phil. 3:11.

Question.—Are full recompenses, either rewards or punishments, to be expected before the resurrection?

Answer.—"Thou shalt be recompensed at the resurrection of the just."—Luke 14:14; Rev. 11:18; Matt. 16:27.

Question.—What is the hope held out for all except the elect Church of the Gospel Age?

Answer.—"The whole [human] creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God [the saints]." Then shall follow "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," in which "all the families of the earth shall be blessed" through the elect "Seed" of Abraham.—Rom. 8:22, 19; Acts 3:19-21; Gal. 3;16, 29.

Question.—Are the dead conscious or unconscious?

Answer.—"The dead know not anything."—Eccl. 9:5; Psa. 146:4; Isa. 38:18, 19.

Question.—Have the departed saints been praising the Lord all along during the past ages?

Answer.—"The dead praise not the Lord."—Psa. 115:17. 6:5; Eccl. 9:6.

Question.—Did the prophets receive their reward at death? or was it reserved in God's plan to be given them at the beginning of the Millennium, the age of judgment?

Answer.—"The time of the **dead,** that they should be **judged,** and that thou shouldst **give reward** unto thy servants the **prophets,**" is at the beginning of the sounding of the last trumpet, the seventh trumpet, at the end of the Gospel Age.—Rev. 11:15, 18; Psa. 17:15.

Question.—Were the apostles promised translation to heaven at death?—or must they wait for the Lord's second coming?

Answer.—"As I said to the Jews, Whither I go ye cannot come; so now I say **to you** [apostles]," "I will come again and receive you unto myself."—John 13:33; 14:3.

Question.—Was it proper for the saints of the Gospel Age, except such as would be living at the time of the Lord's return, to expect to be **crowned** at death?

Answer.—"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5:4; 2 Tim. 4:8; 1 Pet. 1:4, 5.

Question.—Did the Apostles expect glory at death or at the second coming of Christ?

Answer.—"When Christ who is our life shall appear, **then** shall ye also appear with him in glory."—Col. 3:4; 1 John 3:2.

Question.—Were the saints to **"shine"** in death?

Answer.—"Many of them that sleep in the dust of the earth shall awake, . . . and they that be wise shall **shine** as the brightness of the firmament [as the sun]."—Dan. 12:2, 3; Matt. 13:40-43.

Question.—Were the ancient worthies rewarded at death?

Answer.—"These all died in faith, **not** having received the promises; . . . that they without us should not be made perfect."—Heb. 11:13, 39, 40.

Question.—David was one of the holy prophets: Was he rewarded by being taken to heaven?

Answer.—"David is not ascended into the heavens."—Acts 2:34.

Question.—How many had gone to heaven up to the time of our Lord's ascension?

Answer.—"No man hath ascended up to heaven but he that came down from heaven, even the Son of Man."—John 3:13.

Question.—Can he who created man destroy him? Can the soul be destroyed by its Creator?

Answer.—"Fear him who is able to **destroy** both soul and body in Gehenna [the 'Second Death']." "He spared not their souls from death." "The soul that sinneth, it shall die."—Matt. 10:28; Psa. 78:50; Ezek. 18:4, 20; Psa. 22:29; Joshua 10:35; Isa. 38:17; Psa. 56:13; 30:3; 119:175; Matt. 26:38; Isa. 53:10, 12.

Question.—How great importance did the Apostle Paul attach to the doctrine of the resurrection?

Answer.—"If there be no resurrection of the dead, then is not Christ risen. . . . Then they also which are fallen asleep in Christ are **perished.**"—1 Cor. 15:13-18.

Question.—Are the unjust now being tormented in some unknown hell? or do they always meet the full penalty of their unrighteousness in the present life?

Answer.—"The Lord knoweth how to . . . reserve the unjust unto the day of judgment [the Millennial Day] to be punished."—2 Pet. 2:9; Job. 21:30.

Question.—What will be the end of those who when tried are found incorrigible—wilfully wicked?

Answer.—They shall "go away into a cutting off from life," "be punished with everlasting destruction [a destruction which will never be terminated by a resurrection];" for still "The wages of sin is death," "the Second Death;" and still the gift of God, eternal life, is to be had only in Christ. "He that hath the Son hath life;" he that hath not the Son shall not receive that gift.—Rom. 6.23; Rev. 20:14, 15; Matt. 25:46; 1 John 5:12; 2 Thess. 1:9.

Questions for the Reader.

Question.—If hell **(sheol)** is a place of living torture, lighted with flames and hideous with the curses of its occupants suffering torture, either mental or physical, why do the Scriptures declare it to be a place or state of silence, darkness, forgetfulness and absolute unconsciousness?—Psa. 88:3-12; 6:5; Job 10:21, 22; Eccl. 9:10; Psa. 146:4; Isa. 38:18.

Question.—If God is **able to destroy** both soul and body in the Second Death, and if he declares that he **will destroy** the wilfully and intelligently wicked, will not this prove that there will be no such thing as everlasting sin and everlasting agony? And does not this clear God's character from charges of injustice?

Question.—Are not these propositions intimately associated with all the **doubts** which have troubled you since you became a Christian, and perhaps before? And would not their Scriptural solution greatly assist in rooting, grounding and establishing your faith in the Bible as the inspired Word of God? This has been the blessed result with many who in their confusion were doubtful, skeptical and unsettled Christians, as well as with many open and even blasphemous infidels. It is the **key*** which opens to the honest seeker the treasures of divine wisdom and grace. Write to us for samples of other copies of "People's Pulpit."

*A flood of light on many Scriptural questions can be obtained from a pamphlet entitled, "What Say the Scriptures About Hell?" It examines every text of the Bible containing the word **hell** and assists the Bible student in "rightly dividing the Word of Truth." Sample copy **free** to those too poor to purchase, who will ask for it. This should be followed by a studious reading of "The Divine Plan of the Ages," a veritable "Bible Key," opening to the consecrated children of God "hidden treasures" of divine grace, now meat in due season for such as are hungering and thirsting after righteousness. 380 pages, cloth bound only, 25c; paper edition, 5c. Free to the Lord's poor.

THE CHRISTIAN LIFE.

To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart
Save only God's alone;
In little things to own no will,
To have no share in great,
To find the labor ready still,
And for the crown to wait;

Upon the brow to bear no trace
Of more than common care;
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar zeal
As hides from all that not the less
It's daily weight you feel;

In toils that praise will never pay
To see your life go past;
To meet in every coming day
Twin sister of the last;
To hear of high, heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you;

To woo no secret, soft disguise,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own;
To yield with such a happy art
That no one thinks you care,
Yet say to your POOR bleeding **heart,**
How little you can bear;—

Oh! 'tis a pathway rough to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this.

"WHERE ARE THE DEAD?"

This sermon was published in a recent issue of BIBLE STUDENTS. The interest aroused and the great demand for copies ot this sermon has been remarkable. A sample copy will be mailed to any one free.

Electing Kings

Give Diligence, Brethren, to Make Your Calling and Election Sure."—2 Pet. 1:10.

Throughout the length and breadth of this land of liberty, young and old understand full well the significance of election. Councilmen, aldermen, mayors of cities, county officials, State officials, United States Congressmen, Senators, the President and Vice-President are chosen or elected from amongst the people to their various official stations. They are chosen with a view to the blessing that will accrue to the electors by the exercise of their official positions. How strange, then, that we who are so familiar with these things should read into our text so very different a view of election!

The thought should naturally suggest itself to us that if God is electing or selecting a Church in the present time, it must be with a view to the use of that Church subsequently to serve in some manner the interests of the remainder of the world, from amongst whom they were elected. And this is just what the Scriptures teach; namely, that Christ Jesus himself is the Head, the Captain, the Chief Ruler, and that this "elect" company are, figuratively speaking, his "members," his associates, his under-priesthood. The Scriptures tell us that this selection is according to Divine foreknowledge and foreordination. They tell us that God foreknew our Lord Jesus as the one who would occupy the glorious position of Prophet, Priest, Mediator and King of the world during the Millennium. They tell us also that the same God and Father of our Lord Jesus Christ foreknew us also and "predestinated" that there should be a Church class selected from amongst the world, to be their Redeemer's associate, his under-priesthood, his subordinate kings during the Millennium.

The Elect Now and Hereafter.

The Church is spoken of as God's "elect" now, before the election has been finished; before the testing is completed; before the called have been proven faithful and worthy. These are "elect" in the sense of having been nominated—"moved and seconded." God moved that they should be elected, and "called them with a heavenly calling." It remained for the called ones themselves to "second the motion" by presenting themselves in full consecration of heart to the Lord. But this was not sufficient; for the invited ones were recognized as imperfect and unable to come up to the requirements of the call. Hence it was necessary that the Lord Jesus Christ should become their surety and agree out of his own fulness of merit to supply all of their lack, their imperfection. And this he gladly does by applying for such the merit of his sin-atonement-sacrifice finished at Calvary.

Making the Election Sure.

Keeping before our minds that the heavenly Father made the motion or the call, that we seconded it by accepting the call upon its terms of faith and consecration unto death, and that our Lord Jesus is our surety who will make good our unintentional blemishes, what shall we say of the prospects of our being elected and at whose door shall we lay the responsibility if we are not elected? Surely the unchangeable God who nominated us has made every provision for our election and will co-operate. Surely our Redeemer, our Surety, our Advocate, will give us every assistance in the way and, according to his promise, cause all things to work together for our good. Just as surely, therefore, the entire responsibility for failure would lie at our door. And this is what St. Peter in our text declares, "Make your calling and election sure."

From this standpoint we have a special interest in our own election, such as we never had before when we misunderstood the entire matter. Once in our ignorance we thought that St. Peter had written foolishly about our making the election sure; for according to the erroneous theory which we had "swallowed" without proper mastication, God was doing all the electing himself, and had unalterably fixed our destiny as eternal glory or eternal suffering, long centuries before we were born.

This erroneous view blinded our mental sight from all the various incentives which now are so precious and so helpful. What had God elected us to be and to do? To sit upon a cloud and to play upon a harp and to sing to all eternity, cheerfully looking over the battlements of heaven to see our dear friends writhing in torment,—and striving hard to praise God for it all and to think of his course in our election and their damnation as the exemplification of Justice and of Love?

We read indeed in the Scriptures respecting a Kingdom, for which our Lord taught us to pray, "Thy Kingdom come; thy will be done in earth as it is done in heaven," yet the thraldom of error upon us was so tense that we recognized not the inconsistency between these promises and our false hopes. Now, thank God, "the mystery" is revealed to us in God's Word and by his Spirit, and we perceive that the Millennial Kingdom is to be a reality and that its blessing to mankind in general, "to all the families of the earth," is to be most thorough, most systematic, most complete, and in the end entirely satisfactory.

Kings to Be Elected.

What an interest we properly take in this matter of our election, after learning that the office for which we are running is a combination of priesthood and kindship! The elect are to be priestly kings, or, otherwise styled, "a Royal Priesthood." Their glorious service is to be for a period of one thousand years, during which they will be kings and priests unto God and will reign on the earth (Revelation xx, 4)

They will not "reign on the earth" in the sense of being earthly beings, having earthly courts and thrones; their resurrection "change" will constitute them heavenly or spirit beings; they will be invisible to mankind, as now the "Prince of this world" is invisible and as the holy angels are invisible. But they will possess heavenly power and authority and wisdom and grace. By these glorious attributes they will be able to serve God and humanity by a reign of righteousness, whose uplifting or restitution influences (Acts iii, 21) will begin with the living generations, but eventually extend to "all the families of the earth," who have been going down for the past six thousand years into the great prison-house of death—"prisoners of hope," however, because of the promise of God's Word and the redemption sacrifice of Jesus.

My beloved hearers, if your hearts are not moved by this message of God's grace and this information respecting his Kingdom and of your prospects of becoming kings and priests in that Kingdom, it is because you do not believe the message—because your faith does not properly grasp the "exceeding great and precious promises" of God's Word (II Peter i, 4). I am aware that this whole message by Jesus and his apostles has been so long covered by the rubbish of "the dark ages" that it was lost to our sight for a long while, and sadly we missed its encouragement to faithfulness. I am glad, however, that now our eyes of understanding are opening to see the length and breadth and height and depth in the great Divine Plan of the Ages.

The Value of Earthly Crowns.

Consider for a moment what fabulous prices have been paid for earthly crowns! Thousands of lives have been sacrificed and millions of money, to gain an earthly crown. And thousands who paid this price knew well that "uneasy rests the head which wears the crown." They knew well, too, that its tenure would be precarious and that the attainment of it would bring them lasting hatred from others who aspired to the same position and who considered that their right to it was as good or better.

What comparison should we institute as between the value of such a crown and the "crown of glory," honor and immortality which God has promised to his elect—to such of them as make their calling and their election sure! Has God placed too high a valuation upon the heavenly crown, in demanding that those who would share it with the Reedemer must prove their loyalty to him and to the principles of righteousness, and to the spirit of love, to the extent of laying down their lives in his service and in "doing good unto all men as they have opportunity, especially to the household of faith"?

Our Lord asked wherein would be the profit to any man if he were to gain the whole world and lose his own soul—lose his future life. For the purpose of our present topic we might ask a modified question, namely: If one should gain the empire of the whole world and all of its riches, and if another should gain this heavenly election to the heavenly Kingdom of one thousand years and to subsequent eternal blessings with the Lord, which of these would choose the better part—which would show the real wisdom, and which would be the foolish one? But the contrast increases when we note that the dominion of earth cannot be secured by our sailing through bloody seas, and that a mere competency of earthly wealth is attained by only one of a thousand who strive for it day and night. Surely from the standpoint of the Father's Word all earthly honors are vanities, in comparison with the heavenly glories and blessings which may be surely attained by the "called" of this Gospel Age—if they will but follow the Divine directions.

Terms and Conditions of Election.

In our context St. Peter tells us upon what terms the called and accepted may make their election sure. After calling our attention to God's exceeding great and precious promises he tells us that they were given us to the intent that they should operate in our minds so as to influence our lives, in harmony with the Divine will, and that thus we may "become partakers of the divine nature, after having escaped the corruption that is in the world through desire," — selfishness, lust (verse 4). He proceeds to amplify, and urges that such as have this hope shall give all diligence to the matter of adding to their faith virtue or fortitude. That is to say, faith of itself is very good as a start, but God requires more than this. As a condition of our acceptance for election he requires that our faith shall be of a strong kind, giving us fortitude for all of life's affairs; for all of our covenants with the Lord; for a faithful endurance of opposition, contradiction, etc., that thus we might be copies of our Lord Jesus Christ, as God has ordained all of "the elect" must be (Romans viii, 29).

Not only must we have a strong faith combined with fortitude, but we must also add "knowledge." We required some knowledge of God and of our Lord Jesus and of the Gospel message before we could come unto the Lord at all, but the Apostle is not referring to this, our earliest knowledge. He is addressing Christians who have already taken the first steps. He assures us that they need knowledge to enable them to go onward in Christian development—knowledge in addition to their faith and fortitude. We have nothing to say against worldly knowledge, scientific knowledge, etc., when these do not cross or interfere with the Divine Revelation, but we are confident that the Apostle did not intend to refer to worldly knowledge, but to the greatest of all scientific knowledge —the knowledge of God.

How shall we know God? By study of his character. Our Lord Jesus it was who declared, "This is life eternal, that they might **know** thee, the only true God, and Jesus Christ, whom thou hast sent" (John xvii, 3). This knowledge at the present time is a secret knowledge and, as the Apostle says, a "hidden mystery," which can be known only by those who put themselves into a certain attitude of heart and mind and conduct toward the Lord and his revelation. We are to study God's character—to learn respecting his Justice, his Wisdom, his Love and his Power, by studying his revelation—the Bible. In it we see his dealings past, and his promises respecting his dealings future. And a correct appreciation of these gives us a knowledge of God's character as exemplified therein. But since this knowledge is not stated in terms for the world to understand, it follows that only those in proper condition of heart and enlightened by the holy Spirit can receive **this** knowledge. It is taught only to the pupils in the School of Christ. "The secret of the Lord is with them that fear him; and he will show them his Covenant."

Other Graces to Be Added.

The Apostle continues his advice as to things necessary to be added by those who would make their calling and election sure. They must keep adding, and the adding must be little by little and day by day. The knowledge we gain of God through his Word should lead us to greater moderation (translated, **temperance,** in our common version). "Let your moderation be known unto all men" (Philippians iv, 5), moderation or balance in thought, in word, in action. God's people may be called extremists by those who are not begotten of the holy Spirit and who know not "the mystery." But even they should be able to charge **immoderation** only on the one score—our immoderation, our faithfulness to the Word of the Lord and to our covenant of self sacrifice as followers in the footsteps of Jesus. Our lives should be so moderate as respects business and pleasure and food and raiment, etc., that we should be examples of wisdom and moderation to all—extremists only along the same lines that Jesus and the Apostles were counted extremists by those who knew not, neither did understand "the mystery" of their endeavor to be of "the very elect."

Patience must not be forgotten. In addition to moderation, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Next **add** godlikeness—general goodness, benevolence, benignity toward all. Add next brotherly kindness—in the natural family relationship, and also in the spiritual family, the Church. "Love as brethren" (ought to love). "We ought also to lay down our lives for the brethren." Still further the Apostle urges that while all of the foregoing are elements of love we super-add **love** itself in the fullest sense toward the Lord, toward the brethren, toward humanity, toward the brute creation and toward our enemies. While all of these cannot be loved in the same degree, all should profit by the spirit of love in our hearts for all.

"Ye Shall Never Fail."

Now comes the climax of the advice to those seeking to make their calling and election sure (verse 8). "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And then, as our text declares, If these things abound and if we give diligence to the making sure of our calling and election and do these things, we shall never fail—we shall in no case fail of securing our election. God seeketh such for joint-heirship with their Redeemer in the Kingdom. God "seeketh such to worship him as worship him in spirit and in truth."

The grand consummation of our election—our Kingdom honors and glories—is specifically referred to by St. Peter in the next verse, saying, "For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." If, dear Brethren, we believe these things, let us permit them to control our lives—our words, our deeds and our thoughts.

"Studies in the Scriptures"

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Some Still Remember "Bill Arp."

Such will be interested in the "Southern Philosopher's" review of the first volume of Series I. He wrote some time before he died:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and the wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! . . .

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom.

"There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals and many orthodox ministers of different denominations have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort.

DO YOU KNOW?

Matters of Interest and Importance to all Thinking People, Especially to Christians.

DO YOU KNOW that the Lord more than two thousand years ago gave, through the Prophet Daniel, a clear description of the times in which we are now living?

DO YOU KNOW that the Bible, in referring to this present time as "the time of the end," does not signify the destruction of the earth, but the end of the present dispensation, after which a new age will be introduced—the Millennium? "The earth abideth forever."—Eccl. 1:4.

DO YOU KNOW, or have you specially noticed, the several propositions in Daniel's prophecy concerning "the time of the end"? They read thus:—In the *time of the end* (1) many shall run to and fro; (2) and knowledge shall be increased; (3) and the wise [virgins] shall understand; (4) but none of the wicked shall understand. (5) And at *that time* Michael [Christ] shall stand up [begin his reign]; (6) and there shall be a time of trouble, such as never was since there was a nation.—Dan. 12:9, 4, 10, 1.

DO YOU KNOW that according to the Scriptures "the time of the end," above mentioned, began in A. D. 1799, and will continue until A. D. 1915?

DO YOU KNOW that the most rapid means of communication in 1799, the beginning of "the time of the end," was on horseback, while now telephones and telegraphs unite cities, nations and continents?

DO YOU KNOW that the first effective steamboat was built A. D. 1806? and that the first effective locomotive, the Ironsides, was built A. D. 1831?

DO YOU KNOW that Sir Isaac Newton, the great Christian philosopher, who died A. D. 1727, studying this very prophecy, said, on the strength of it, "I should not wonder if some day men will travel at the rate of fifty miles an hour?"

DO YOU KNOW that Voltaire, the great infidel philosopher, who died A. D. 1778, when much more was known of the power of steam, despising this prophecy of God's Word, declared that it had made a fool of Sir Isaac Newton when it led him to make the above statement?

DO YOU KNOW that the predicted "running to and fro" is being fulfilled by yourself and others as you travel everywhere by steamboat, steam and electric cars, etc.?

DO YOU KNOW that knowledge is greatly increased, in harmony with the prophecy?—and can you not discern such plain signs of the times in which we are now living?

DO YOU KNOW that less than four centuries ago illiteracy was so general that the English Parliament passed a law providing for those of its members who were unable to read; while *now* ability to read and write is general, even amongst the poorest classes?

DO YOU KNOW that free schools were started as Sunday Schools in 1784, and hence that knowledge began to increase greatly with "the time of the end," 1799?

DO YOU KNOW that not a single one of the now many large Bible Societies or Tract Societies was started until 1804, because only then was there much use for reading matter for the masses?

DO YOU KNOW that a *right* understanding of God's Word not only adds to the wisdom of the wise, but also "maketh wise the simple?"—Psa. 19:7.

DO YOU KNOW that God promised that in this "time of the end," in which we are living, the wise [toward God—not the worldly-wise] should understand the hitherto secret things of his plan and Word?—and do you wish to be one of God's humble "wise virgins?"—1 Cor. 3:18-20.

DO YOU KNOW that the present *social order* is not thoroughly satisfactory to any good men—rich or poor—although no human instrumentality is able to arrange for and introduce a better one?

DO YOU KNOW that Christ will introduce a better, a perfect, social arrangement during the Millennium; and that he taught us to expect, watch for, and pray for that Kingdom; saying, "Pray ye—thy Kingdom come, thy will be done on earth as it is done in heaven"? If you have sincerely joined in that prayer, you will rejoice in the evidences that its fulfilment is at hand.

DO YOU KNOW that the blessings of the Millennial age are the theme of "all the *holy* prophets"?

DO YOU KNOW that the Millennial age was specially preached about by the Apostles as "The Day of Christ." "The Kingdom of God," etc.?—and that it was the earnest faith of the early Church?—Phil. 1:6; Mark 1:14.

DO YOU KNOW of the Apostle Peter's reference to it, in Acts 3:19, 21, where he calls it *"the times of restitution* of all things which God hath spoken by the mouth of all the holy prophets"?

DO YOU KNOW that St. Peter there declares that these times of blessing will not precede, but will *follow*, the Second Coming of our Lord Jesus?

DO YOU KNOW that the prophecies and signs which now herald the second advent of Christ are much more distinct than were those signs and prophecies which marked his first advent?

DO YOU KNOW that the driving of the Jews out of all nations and the resettlement of many of them in Palestine, now in progress, is another sign of the close of the Gospel age and the dawn of the Millennium?—Jer. 16:15; Rom. 11:25-32.

DO YOU KNOW that the Second Coming of Christ will be as different from human expectation as was his first advent? and that his day will come upon the world *unawares*—that they will be *"in his days"* and that only the wise will know it?

DO YOU KNOW that the *object* of the Second Coming of Christ, as well as its *manner*, is generally misunderstood? that his coming, according to the Scriptures, means the blessing of all the families of the earth?

DO YOU KNOW that the Church which God is electing or selecting during this Gospel age is promised a spiritual or heavenly reward?—to be "made partakers of the divine nature" (2 Pet. 1:4), and to share with Christ the work of blessing the world during the Millennium, but that the Lord's provision for those who accept his grace during the Millennial age is a restitution or restoration of the perfections of human nature (lost by sin), in Paradise restored—the new earth?—Acts 3:19-21; Rev. 21:1-4.

DO YOU KNOW that the Day of Judgment will be a thousand-year-day, and not a twenty-four-hour-day?—and that the word *judgment* implies, not merely a sentence, but also a trial?—II. Pet. 3:8.

DO YOU KNOW that during the world's great day of trial or judgment (the Millennium) the Church now being *selected* from among men will be, with Christ, the Judges of the world? (I. Cor. 6:2)—that to prepare them for that service they themselves are now severely tried in all points, that they may be able to sympathize with those whom they will then judge?—and that they shall be kings and priests of God and, as Abraham's Seed, *bless* all the families of the earth?—Rev. 20:4; Gal. 3:16, 29; Gen. 22:18.

DO YOU KNOW that not all who worship and say, "Lord, Lord," shall enter into or be members of that elect Church? (Matt. 7:21-23)—and that not all who have their names upon earthly Church rolls, but only those "whose names are written in heaven," and whose names will not be blotted out because of unfaithfulness, will constitute the *one* Church of the living God—in all a "little flock"?—Heb. 12:23; Rev. 3:5; 1 Tim. 3:15; Luke 12:32.

DO YOU KNOW that all the members of the Church are now only *probationary members*, waiting and striving and hoping for full membership in the Church triumphant at the "First Resurrection"[—Rev. 20:4.

DO YOU KNOW that the large majority of humanity has never had any trial, because they died in tot' ignorance of the only name given whereby they can be saved?

DO YOU KNOW that the Apostle Paul declares that there is *one* mediator between God and men, the man Christ Jesus, who gave himself a ransom for all [men], to be testified [to all men] in due time"?—1 Tim. 2:6.

DO YOU KNOW that while to many of us the *"due time"* to learn of this grace of God is during the present life, yet to the vast majority this *"due time"* must be in a future life; because less than one-third of the human family have ever heard of, so that they could believe on, the *only name* "under heaven given among men, whereby we must be saved"?—Acts 4:12.

DO YOU KNOW that the Millennial age is for the very purpose of causing the *knowledge* of the Lord to fill the whole earth as the waters cover the sea, and to open the eyes of men's understanding and to unstop their ears that they may hear God's message of mercy, and see "the true light which lighteth *every man that cometh into the world"?*—Isa. 11:9; 35:5; John 1:9.

DO YOU KNOW that some living in civilized lands have never had a *full* knowledge of the gospel with a *full* opportunity to show whether they would choose righteousness or sin; because they have had comparatively little knowledge of righteousness, by either experience or observation, and great experience only with sin, within and without?

DO YOU KNOW that our Lord Jesus paid the great price for *all;* to secure for *all* a FULL OPPORTUNITY to gain everlasting life by faith and obedience?—1 Tim. 2:6; Acts 3:22, 23.

DO YOU KNOW that Christ "is the *propitiation* [satisfaction] for our sins, and not for ours [the Church's sins] only, but *also* for the sins of the whole world"?—1 John 2:2.

DO YOU KNOW that the Bible teaches both the doctrine of Election and the doctrine of Free Grace?—the election of the Church during this age, and free grace for the world in general in the Millennial age? and that this harmony, of these two doctrines so long supposed to be in conflict, can be clearly shown from the Scriptures?

DO YOU KNOW that 6,000 years of Earth's history is past, according to Bible Chronology?—and that the seventh thousand is the Millennium of Christ's reign?—and that the present time, from 1875 to 1915, is the lapping period styled in Scripture the "harvest" of the age, in which the number of the elect Church will be completed?—and that then the Millennial age will be ushered in by a "great time of trouble" (anarchy, etc., mentioned repeatedly in Scripture), which will *level* society, humble pride and prepare the way for Immanuel's long promised Kingdom—"under the whole heavens"?—Dan. 2:28, 44; 7:13, 14, 18, 22, 27.

DO YOU KNOW that "in that day" [now come] there will be *wise* virgins as well as *foolish* virgins (Matt. 25:1,—*virgin signifies pure*), but that only the wise [the obedient] shall understand?

DO YOU KNOW that the "wise virgins" who shall enter in with the Bridegroom will have oil in their vessels [the spirit of the truth in their hearts and lives] as well as in their lamps [the Scriptures]?—and that it is declared that "none of the wicked shall understand" (Dan. 12:10; 1 Cor. 2:14), but only the humble and consecrated—the wise?—And do you wish to be one of the "wise virgins"?

DO YOU KNOW that the Apostle tells us that although the "day of the Lord" shall come as a thief and a snare upon the whole world, yet the *brethren* of Christ will not be in darkness?—1 Thes. 5:4. Note also Luke 21:34, 35.

FREE LITERATURE.

Send postal-card request to the editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted?
What Is the Soul?
Where Are the Dead?
What Is Sheol—Hades—Hell?
Do You Believe in the Resurrection of the Dead?
Why Financiers Tremble.
Armageddon.
Spiritism is demonism.
Mormonism—Mysteries Explained.
The Divine Law.
The Sabbath Question.
Earthquakes in Prophecy.

DO YOU KNOW that "the time is short" in which the consecrated may "make their calling and election sure" and "so run as to obtain" the great prize of this gospel age—viz., joint heirship with Christ in his Kingdom?

DO YOU KNOW that the powers of the heavens [the nominal Church] are being shaken, and that soon there will be a great *union* or "confederacy" of all denominations of nominal Christians (See Isa. 8:10-16), in fulfilment of the statement that "the heavens shall be rolled together as a scroll"—while men's hearts are failing them for fear and for looking forward to those things coming upon the earth?—Luke 21:26; Rev. 6:14; Isa. 34:4.

DO YOU KNOW whether or not you have put on the whole armor of God, that you may be *able* to stand in this *evil day* already upon us?—Eph. 6:13.

DO YOU KNOW that to be able to stand against the wiles of the devil in this evil day you need the *whole* armor of God—the *helmet* (an *intellectual* protection from the assaults of error), as well as a substantial shield of faith and ability to wield "the sword of the spirit, which is the word of God"?

DO YOU KNOW that God has provided this armor complete and special food—"meat in due season" for the household of faith in the present time—things *new* as well as *old?* (Matt. 13:52; 24:45)—and that riches of grace and knowledge relative to the divine plan, never possible before this "harvest," may now be enjoyed by you, if you are wholly the Lord's?

DO YOU KNOW that the same prophet, Daniel, predicted that, after the running to and fro had generally increased knowledge amongst men, discontent would become general and that there would be "a time of trouble such as was not since there was a nation"?—Dan. 12:1.

DO YOU KNOW that this trouble will be socialistic and eventually anarchistic, and, according to the Scriptures, result in the downfall of all the kingdoms of the world and thus make ready for Christ's Millennial Kingdom?—See "SCRIPTURE STUDIES," VOL. I., Chaps. xiii-xv.

DO YOU KNOW that "SCRIPTURE STUDIES," VOL. I., is reclaiming more Infidels, helping more Skeptics and establishing more Christians than any other book in the world? It is indeed a "Bible Key" and "A Helping Hand for Bible Students."

DO YOU KNOW that we can supply you helpful literature, on all these subjects which will in every case cite you, not to the creeds and opinions of fallible men, however good, but to the words of our Lord, the apostles and prophets?—"That your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2:5, 9-14.

DO YOU KNOW that many of the most prominent ministers of the various denominations are preaching on every other subject than the gospel, while some of them are denying the fall, the redemption and a coming restitution, so clearly taught in the Bible, and teaching, instead, Evolution?—yea, and even denying the inspiration of the Bible?

DO YOU KNOW that meanwhile a *famine* prevails—not a famine for bread, nor for water, but for the hearing [understanding] of the Word of the Lord?—See Amos 8:11.

DO YOU KNOW that the Lord is raising up many who are voluntarily giving their time and going from house to house to call attention to these matters and that if "one of the least of these," the Lord's "little ones"—an angel or messenger of the Truth—should at any time call upon you, and be received in a spirit of meekness and love, he will show you, *free of charge*, the *Chart of the Ages*, the examination of which will help you to "rightly divide the word of truth" and to apply and understand all Scriptures, and thus prove a great and lasting blessing to you?

DO YOU KNOW that we are the friends of all who are trusting in the precious blood of Christ, and who are consecrated to his service?—and that we will be glad to have such (and honest skeptics as well) write to us upon these subjects? and that if you are poor we will gladly supply you spiritual food and drink free?

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The Most Precious Text

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

THE first thought connected with this text, dear friends, is the peculiarity of the fact that the God of all grace, the Almighty, the All-Wise, the All-Just, should have love for the world of mankind. It would surprise none of us if the Apostle had written that God greatly loved the holy angels and that he would do any and everything for their protection and blessing. We would have said, "It is just like him. Of course he would do so. They have always been loyal, always been true. They are noble images of himself in character." If the statement had even been that God so loved his saints—that, blemished by the imperfections of the flesh, he had accepted them through the merits of Jesus' sacrifice and counted them as perfect and entire in him—this would have caused greater surprise than God's love for the angels. And yet we would have said, "Yes, it is just like our heavenly Father to be abundantly gracious and to remember the sins and iniquities no more against those who have fully turned to righteousness and by faith have been covered by the Redeemer's Robe of Perfection."

"Condemned Sin in the Flesh"

If our text were the only one of Scripture to the contrary (but it is not), it would be an utter refutation of the blasphemous doctrine of eternal torment as the Divine purpose toward mankind. The thought that God created our race with the foreknowledge and pre-arrangement that the overwhelming majority (all except the saintly "elect") must spend an eternity of hopeless torture, is thoroughly out of accord with reason, as well as contradictory to our text, "God so loved the world." Does love plan torture? Does loving provision not imply wisdom in the use of power, that the creature may not be injured, if he shall not be benefited by the program? Is it conceivable that he who commands us to love our enemies and to observe toward them the Golden Rule would himself ignore that Rule and injure, not only his enemies, but also the ignorant, the superstitious, the great masses of mankind—of whom the Apostle declares, "The god of this world hath blinded their minds?"—2 Cor. 4:4.

Let us have done with such nightmares, such "doctrines of demons," as the Apostle styles them. Let us begin to know our Creator, our heavenly Father, for such knowledge is a step toward love for him, and hence toward life eternal for ourselves. It was our dear Redeemer who said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) Not only the world perishes because of lack of true knowledge of the Creator, but many of God's people are similarly hindered. As the Scriptures declare, "My people are destroyed for lack of knowledge."—Hosea 4:6.

It should be understood by all that God's love for mankind, as well as Divine Justice and Wisdom, prepared man's penalty—"The wages of sin is death" (Romans 6:23). It is in full harmony with this that we know that the Lord drove our first parents out of the Garden of Eden and placed the cherubim with flaming sword to prevent their return thither. It was a merciful provision, because had they continued to have access to the trees of life and thus to continued existence, it would have meant everlasting life for sinners. And to give sinners eternal life and to perpetuate a condition of sin, rebellion, anarchy, in the universe to all eternity would have been discreditable to the Divine Character and Government, as well as injurious to his creatures. God's determination, therefore, from the very beginning was that he would have a clean universe, and hence the law, "The soul that sinneth, it shall die"—a law which ultimately must prevail as respects the fallen angels and Satan, as well as in respect to mankind.

Thus we have the assurance that ultimately nothing shall mar the harmony of the universe. What the Scriptures point out respecting the future will prove true. "And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13). Thus the time will come when sin and all who love sin will be destroyed and when, as a consequence, the Scriptures assure us, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."—Rev. 21:4, 5.

"That He Gave His Son"

God's love for sinners, as we have seen, was so great that **he would not allow them to have everlasting life,** because that would mean to them everlasting imperfection and sorrow, etc. But our text tells us of a still further step that the Lord took—and hence shows a still further love.

"He gave his only begotten Son." How? When? Where? What for? We answer, He did not give his only begotten Son to suffer eternal torment for us. Thank God, No! Yet, if eternal torment had been the sinner's penalty, God's Son could not have been their Redeemer, except by paying that awful price. As we have seen, however, the penalty was not that, but a death penalty—"The soul that sinneth, it shall die;" "Dying thou shalt die;" "The Wages of sin is death." God gave his only begotten Son to die for our sins that he might bring us back to God. Our Lord's death on Calvary was the sufficient price for the sins of the whole world, although he did not apply that price directly to the world, but to believers of this present time; and, indirectly, through the consecrated believers, the Bride of Christ, it will be applied to mankind in general, thus permitting the Church class to "fill up that which is behind of the afflictions of Christ," and to share with him in the sealing of the New Covenant for Israel, and through Israel for the world. "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah."—Jer. 31:31.

Left the Heavenly Glory

Nor should we understand that God compelled his only begotten Son to die for us, but rather, as the Scriptures inform us, he set before him a great prize, so that Jesus counted it all joy to lay down his life that he might be the heavenly Bridegroom to the Church and be the Mediator of the New Covenant for Israel and the world of mankind. How wise, how just, are God's arrangements! Though he possesses all power, yet he would not infract the rights or liberties of even the most humble of his creatures, much less the rights of his only begotten Son, our Lord.

The Scriptures inform us that it was in accord with the Father's arrangement and the giving of his Son that he made to him the proposition to become man's Redeemer and uplifter and the Head of the Church, to receive glory, honor and immortality. It was in view of this proposition as a whole that we read of our Lord that he, "For the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God" (Heb. 12:2). Again, "Who gave himself a ransom for all, to be testified in due time" (I Tim. 2:6). He left the heavenly glory and took upon him the human nature and, as the man Christ Jesus, gave himself as the Ransom for all.

Whosoever Believeth in Him

God's love is not only large and broad, but it is also deep and high. In blessing mankind he purposes the largest blessing possible in the wisest manner. He will not justify the heathen in their ignorance nor justify willful rebels. He limits his favor by two conditions:

First.—The blessing through his Son shall go only to those who intelligently know of it and by faith accept it.

Second.—It shall be available only to those who desire to come into harmony with Divine laws as obedient children.

This presents a difficulty to our minds until we come to understand what the Scriptures call the Divine Plan of the Ages. Until we understand that Plan, we are inclined to find fault with the Divine arrangement and with ourselves and with fellow-Christians and generally to be uncomfortable and disappointed in proportion to the largeness of our hearts and our interests in God's character and in humanity. We find fault with ourselves and others that the world has not long ago been evangelized and made acquainted with God. We find fault with God that he is allowing the heathen to go down into death at the rate of ninety thousand per day, with no knowledge of the "only name under heaven whereby we must be saved." We squirm and twist in our reasonings in trying to justify this course and are still further harassed by the horrible nightmare of eternal torment, which teaches that the heathen not only do not get eternal life in glory, but that they do get eternal life in misery.

Alas, how true are the Lord's words through the Prophet, "Your covenant with death shall be disannulled, and your agreement with the grave shall not stand. From the time that it goeth forth it shall take you; for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the doctrine."—Isa. 28:18, 19.

The Plan of the Ages

The key to the whole Mystery is that God first selects from amongst mankind a special class of those able and willing to exercise faith in him, to receive the Spirit of Christ, and to demonstrate their loyalty by walking in his steps. These, he tells us, he is calling out of the world by what the world calls the foolishness of preaching. These he is testing as respects their faith and loyalty and using the trials and oppositions of this present time as chiseling processes and burrs to shape and polish and prepare the precious stones for their glorious setting in the heavenly Kingdom. There are not many of these altogether. "Fear not, little flock; for it is the Father's good pleasure to give you the Kingdom" (Luke 12:32). They are being selected out of all denominations, kindreds and tongues, and amongst them are not many great, wise, noble or rich. They are chiefly the poor of this world, rich in faith, heirs of the Kingdom.

This "little flock" of "saints," this "royal priesthood," with Christ their Redeemer, their Lord, their Bridegroom, their Head, their Chief Priest, are to constitute the Kings, Priests, Judges, Rulers of the world of mankind. Then in the age to follow this one, in the Millennium, God's time shall come for dealing with mankind as a whole. In co-operation with the Kingdom work will be the binding of Satan and every evil influence amongst men, and the letting loose of every good influence and every helpful truth.

This is God's provision for the world of mankind, whom he so loved. Not merely for the saints, who already have the hearing ear, the seeing eye, and the appreciative heart, is God's loving provision, but for poor, degraded humanity, which, through centuries of sin, has almost entirely lost the image and likeness of its Creator. The promise for these is that they shall be privileged by resurrection processes to return to full harmony with the Lord and to repossess the blessings and favors lost by Father Adam when he sinned—blessings and privileges redeemed for Adam's race through the merits of our dear Redeemer's sacrifice at Calvary.

Believers Might Not Perish

Notice how the various features of our text intermesh with each other, like the cogs and pinions of a well-fitted machine! Let us get rid of the wrong thought that so long has befogged our reason and robbed our hearts of the proper reverence for our Creator! Let us get rid of the thought that **"perish"** means to **preserve** in eternal torture, thus confusing the minds of the Lord's people and the world to the true teachings of the Scriptures. Perishing, of course, means perishing—to lose life, to become extinct. Man, originally made in God's image, was prepared for eternal life; eternity was to be his destiny. But sin forfeited those life-rights. He came under a sentence of death—that he should perish like the brute beast. Hence, his only hope of a future life is in the Redeemer and the resurrection which his sacrifice has secured.

God's Provision

Man's intelligence and higher organism could avail him only on condition that they would be used in harmony with his Maker's reasonable and just requirements. Otherwise he must die the death, as being even less worthy of prolonged existence than the brute. Note how our text points out that God saw that in the race of Adam there would be many who, if they understood the light and the Truth and had it in contrast with the wrong, would be glad to return to harmony with God—glad to accept of Christ and Restitution privileges and blessings, and to come into full accord with the Almighty and with Jesus, and to have back again the life-rights forfeited by father Adam. Hence God's provision for the race as a whole—that they **might not perish as the brute beast,** but attain to eternal life again, attain to all that was lost in Adam, all that was redeemed by Jesus Christ our Lord—eternal life, fellowship with God the Father and the Son and communion with the holy Spirit.

"God moves in a mysterious way
His wonders to perform."

These words of the poet are wonderfully true! Truth is, indeed, stranger than fiction! The Divine Plan for human salvation is higher and deeper, longer and broader than any of us dreamed of! Yet it is most exact; nothing about it is slip-shod or irregular. While the blessed privileges of reconciliation will be granted to all of Adam's race, they will be forced upon none.

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Secretary of State Knox, in concluding a stirring address before the graduating students of the University of Pennsylvania, spoke as follows: "We have reached a point where it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as real and vital as that now subsisting between the component parts of a single state; when by deliberate international conjunction the strong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in the dark places of the earth. This is 'the spirit of the wide world brooding or things to come.' That day will be the Millennium, of course; but in some sense and degree it will surely be realized in this dispensation of mortal time."

May Sin Again Invade the Earth When Once Rooted Out?

Will there be any danger that at some future time sin may again invade the world, again degrade God's human representatives and obscure the glory of the Divine creation? We answer, no, never. The guarantee of this is in the Lord's words that there shall be no more death. So surely as there will be sin, the penalty of sin must follow it, hence the guarantee that there will be no more dying, is the guarantee that there will be no more sin. But how can this be guaranteed and at the same time man's free moral agency be preserved? The Scriptures give the explanation, telling us that at the close of the Mediatorial Kingdom, when Messiah shall have accomplished his work of putting down all opposition and bringing all the willing and obedient up to perfection of human nature, then he shall deliver up the kingdom to God, even the Father. The next step in the Divine program as outlined in the Revelation is that the world, no longer under the Mediatorial covering of the Redeemer and no longer needing such a covering because perfect, will be subjected by the Father to severe tests of their love and loyalty, their obedience, similar to the test which came upon father Adam in Eden, when he was perfect.

The description of Revelation is that Satan will be loosed to tempt and deceive all the people whose number will then be as the sands of the seashore. What proportion he will succeed in deceiving is not intimated, but the general statement is made that all those who are deceived by him in that crucial test will be utterly destroyed with Satan in the Second Death, which, symbolically, is represented by the "lake of fire." This will leave a clean Universe as represented in the Scriptures, and "every voice in heaven and in earth and under the earth will be proclaiming praise, honor, dominion, might and power to him that sitteth on the throne and to the Lamb." Blessed are our eyes and our ears and our understanding hearts which are already enlightened in advance of the world, that have already learned of the glory of God. We with the seraphim proclaim, "holy, holy, holy, Lord God Almighty," and we rejoice that the time is near at hand when the whole earth shall be filled with his glory.

Thieves in Paradise

Luke 23:43.—This greatly misunderstood text explained in a recent issue of The Bible Students Monthly.

Send post card for free sample.

The Savior of the World

"Behold, I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David, a Savior, which is Christ the Lord."—Luke 2:10-14.

IT matters not that December 25th is not the real anniversary of the Savior's birth, but probably the anniversary of the annunciation by the angel Gabriel, the anniversary of the Virgin Mary's conception, our Lord being born nine months later on the calendar, or about October 1. One so great, whose birth, death and resurrection from the dead mean so much to the human family, may be remembered and celebrated any day, every day, by all those who appreciate what he has done for our race. Since, then, the majority of Christian people have become habituated to the celebration of December 25 as our Lord's birthday, we need make no protest, but join with all in celebrating that day with rejoicing of heart, giving gifts and remembrances one to another, thus copying Divine favor, which gave to mankind the Son of God as a gift of mercy and love for our redemption.

For four thousand years and more the promise of God, clothed in more or less of obscurity, had been given to mankind, intimating that ultimately the great curse of sin and death, which had come upon the world through Father Adam's disobedience in Eden, would be rolled away, and instead of a curse (a blight), would come a blessing of the Lord with life-giving refreshment. In various types, figures and shadowy promises this lesson had come down through the ages to the time of our Lord's birth, especially among the Jews, who were the Divinely favored and covenanted people. And since the Jews were of a commercial spirit many of them were to be found in all parts of the civilized world; and thus among every people the faith in the one God and the hope of Israel through a Messiah was more or less made known, so that at the time of our Lord's birth we read, "All men were in expectation" of a soon-coming Messiah. Doubtless this expectation was built upon the interpretation of Daniel's prophecy, which we now see clearly marked the year of our Lord's majority, when he was 30 years of age, and made his consecration to his work and received the begetting of the Holy Spirit, his anointing as the great antitypical High Priest and as the great antitypical King over Israel and the world.

From Bethlehem to Nazareth

In olden times there were honorable cities and mean cities. Nazareth was generally recognized as one of the latter, while Bethlehem was distinctly one of the former—the city of David, Israel's beloved King. The Scriptures explain to us that Mary, our Lord's mother, and Joseph, her husband, were both of the lineage of David, and that in a seemingly accidental manner, the prophecy was fulfilled which foretold that Messiah would be born in Bethlehem.—Micah 5:2.

The Roman Empire at that time bore rule over the whole world, the Jews being subject to it, but waiting expectantly, restlessly, for the coming Messiah, who would deliver them from being subject people and make of them the ruling caste of his Kingdom, the dominion of the world. Rome's great Emperor, Caesar Augustus, was in power at this time, and had sent forth his decree for a polling or census of the whole world for purposes of taxation, etc. Luke informs us that it was in response to this royal decree that Joseph and Mary went up to their native city to be enrolled, and that thus it was that Jesus was born in Bethlehem, and on account of the great concourse of people at the time and for the same purpose, accommodations being scarce, the stable of the inn, or khan, was used by some as a lodging. Joseph and Mary, being of the late comers, were forced to occupy these humble quarters, and thus it was that the King of Glory, whose Kingdom is by and by to rule the world, was in the time of his flesh born in a stable and cradled in a manger.

The Angels and the Shepherds

Noble shepherds those must have been to whom the Almighty sent the angelic message respecting the birth of Jesus, the Messiah, the message which has come down through the ages and has reached our ears—the message which thrills us the more in proportion as we are able to grasp its meaning. First a single angel appeared to the shepherds and allayed their fears, saying: "Fear not; behold I bring you good tidings." It would appear that fear is one of the dominating impulses of the human mind, especially in conjunction with any revelations from the Lord. The same is true today with all except the comparatively few who are well informed respecting the Divine character and plan. Thus the subject of religion is obnoxious to the world in general—a subject which they prefer to avoid because of a feeling of guilt and a dread of further knowledge of condemnation.

"Good tidings," is another translation of our word Gospel. How beautiful the thought that the Gospel is really and truly good tidings! Alas! for the misrepresentations of God's plan, under which so many of his true people misunderstand his character and his Word and apply the term Gospel to their various messages from the dark ages, teaching purgatory and eternal torment as the portion of the race. Let us get away from this false thought and get the truth that the Gospel is good tidings. The angel elaborated, saying that his message was "good tidings of great joy, which shall be unto all people." Ah, thank God, his plan is wider and deeper and higher and grander than anything we had ever conceived. The Gospel message is not merely to be good tidings to the comparatively few that now have ears to hear and eyes to see its beauties, but in God's due time it is to be good tidings of great joy to all people.

The Cause, the Logic, of the Message

The message took cognizance of the fact that it was to reasonable people, who would want to know why the unchangeable God, who had once pronounced a curse, should at any time so amend and alter matters as to supplant the curse with a blessing. The messenger states the philosophy of the Divine Plan. "Unto you is born this day a Savior, which is Christ (Messiah) the Lord." There we have the key to the entire Gospel statement of how God could be just and yet now be the justifier of sinners who accept Jesus. The word Savior here signifies life-giver, and how beautiful is the thought that as death is the wage of sin, the curse upon the race, this Messiah who was born is to be the one who will rescue the race from the sentence by giving them life again. The explanation of how he would give life was not given, nor was it necessary at that time; but now, in the light of developments, and with the explanations furnished through the Spirit, in the New Testament, we see how our Lord's voluntary sacrifice of his life, dying the just for the unjust, settled the claims of Divine Justice against Adam and thus incidentally against all who shared his sentence.

A Prophecy of Good Things

Yes, the angelic message was a prophecy of good things to be accomplished for the Church and the world during the Millennial Age. The Church is to have the first blessing. The first resurrection is to be composed only of the blessed and holy who shall live and reign with Christ during the millennium, the thousand years in which Satan shall be bound, and when the good influences of truth and righteousness shall enlighten the whole earth. The declaration of the Scriptures is that the deliverance of the Church will come early in the morning of that Millennial Day, as the prophet declares, "God will help her early in the morning."—Psalm 46:5.

It will be during the Millennial Age that this prophecy of the angel will have its fulfilment, and the great Savior who has already redeemed us by his sacrifice will stand forth as the King, the glorified Messiah, and establish his dominion of righteousness in the world for the blessing and uplifting of every member of the race. In harmony with the words of the Apostle, those will be "times of refreshing," "times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) If the Lord had based the hope of the world upon some works of merit or righteousness of the world's doing, then, indeed, we might have feared—indeed, the more we know of the world the less hope we would have. But, on the contrary, the Lord has based the entire proposition for the future blessing, not upon our worthiness, but upon the worthiness and sacrifice of his Son. "To you is born a Life-Giver, which is Messiah, the Lord."

The Angels' Song

It was after the giving of the message of good tidings of great joy by the heavenly one that a host of angels appeared to the shepherds, saying, "Glory to God in the highest, and on earth peace, good will to men." This, too, is a prophecy. It has not yet been accomplished, but will be fulfilled in every particular in God's due time, which, we believe, is now nigh, even at the door. Not yet does God receive glory in the highest, not yet is there peace among men. Quite to the contrary. God's name is blasphemed, not only by those who vulgarly and in ribald jest take the Divine Name in vain, and not merely by the heathen who worship devils and think they are gods, but even by Christian people, God's name is blasphemed every day. For be it known that blasphemy is any dishonorable misrepresentation of the character of another. God be merciful to us, but at some time or other doubtless everyone of us here present blasphemed the holy name in this manner—by misrepresenting the Divine character and Divine Plan, by picturing the God of love and mercy and justice and truth as the originator, the planner, the perpetuator of the eternal torment of the great mass of his creatures, born in sin and shapen in iniquity, born to sin as the sparks to fly upwards.

But the Lord had mercy upon us because we did it ignorantly. And we also should have compassion upon others who still ignorantly misrepresent our God, and our energies should be continually bent to their assistance, that the eyes of their understanding might open more widely to perceive the lengths and breadths and heights and depths and know the love of God which passeth understanding.

Noting that peace on earth and good will to men have not followed the Savior's birth thus far, and in discerning that this is a prophecy of what is to be accomplished during the existence of the Messianic Kingdom, many have been inclined to change the translation of this verse so as to have it read, "On earth peace among men, in whom he is well pleased." But even by thus changing it the statement would not be true, for even the Lord's people have no peace on earth. Whatever peace they have is in their hearts, and based upon their faith in the Lord and in the glorious things which he has promised. Our Lord himself and the Apostles testified to this, assuring us that whosoever in this present time would live godly should suffer persecution, that a man's foes would be they of his own household, etc. (2 Tim. 3:12; Matt. 10:36). Let us not confuse ourselves nor abridge the testimony of the Word, but with the eye of faith look forward to the day of Christ, in which all these glorious things shall have their fulfillment, in which peace shall indeed fill the whole earth with the knowledge of the glory of the Lord, bringing Divine favor and rolling away the curse from the entire groaning creation, as pointed out by the Apostle.—Rom. 8:22.

"WHERE ARE THE DEAD?"

This sermon was published in **Bible Students Monthly**, Vol. 5, No. 3. The interest aroused and the great demand for copies of this sermon have been remarkable. A sample copy will be mailed to any one free.

Earth to Be Filled With God's Glory

"The glory of the Lord shall be revealed and all flesh shall see it together."—Isaiah 40:5.

WHILE it is quite true that the heavens declare the glory of God and the earth showeth his handiwork, it is also true that but few appreciate these facts. Few see the glory of the Lord, few see the glory of the sun and moon and stars, and their wondrous harmonies of movement and relationship. And while the earth shows God's handiwork and his provision for the necessities of all his creatures in hill and valley and plain, grain, fruit and flower, beast, bird and man, the great majority of the race accept divine blessings daily with but little appreciation — with but little thankfulness. The majority, as the Apostle declares, are "blind and cannot see afar off."—2 Peter 1:9.

Nor need we wonder that it is only those who have the eyes of faith, only those whose eyes of understanding have been opened, who can appreciate the divine glories and benefits at the present time. When we look around us and see that sin and death are reigning, that their sting has blemished every pleasure, every joy, every beauty, the natural inquiry is, Why does not the Creator of the Universe rule amongst the children of men, overthrow Satan and sin and death and all their train of evils, and give to God's creatures such blessings as might naturally be expected from such a beneficent Creator and Father?

A satisfactory answer comes to us from but one direction—the Bible. True, infidels and higher critics generally tell us that nature is our God and Creator and is without sentiment, is merely an operation of laws which ignore man's noblest sentiments of justice, love, mercy, etc. But this answer is not satisfactory to the reasoning mind, which feels assured that the Creator cannot be inferior to, but must be the superior of the created being. Hence, reason tells us that he who formed the eye sees even better than we; he who formed the ear hears better than do we; and he who gave us noble qualities of heart and mind has the same on a higher and more complete plane; that at the very most we were merely made in his image; and here the Scriptures step in and assure us that all this is true, but that we have lost much (some more and some less) of the Divine likeness through the fall, through sin and its penalty—"dying thou shalt die."

Weeping Endures For the Night

The Lord, speaking to us through the prophet, comforts us with the thought that "weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5). The era of the reign of sin and death is thus figuratively spoken of as a night time, a dark time, when the Sun of Divine Righteousness and glory does not shine upon the human family—when only the reflection of his glory may be seen in the stars of hope and the moon of the Mosaic Law. It is in harmony with this that other Scriptures assure us that darkness covers the earth—the most enlightened of the human family—and gross darkness covers the people, the heathen.—Isa. 60:2.

As the poet has expressed it, the human family are "like children crying in the night." With the morning sun will come the termination of all our troubles, our sorrows, our crying and our dying, "for the mouth of the Lord hath spoken it." The morning of the New Dispensation, the Millennial Morning, will be ushered in, the Bible assures us, by a great time of trouble, a great thunder storm, from behind which the Sun of Righteousness shall arise with healing in its beams, to flood the whole earth with the light of the "knowledge of the Lord as the waters cover the sea."—Isa. 11:9.

These various Scriptures indicate that the knowledge of the Lord is to come in the Millennial Age, that then the tears will be wiped from off all faces; that then the Lord's blessing and uplifting influence will be with every creature; that then the darkness will be over and the true light will shine, the Sun of Righteousness.

Tears Not Yet Wiped Away

All these and many more Scriptures imply what we know to be the case, that the knowledge of the Lord does not prevail now, that the glory of the Lord is not now seen, that the tears of humanity are not now wiped away. Whoever believes this Scripture looks forward to a glorious coming day, the Golden Age. Whoever doubts this testimony, viewing it from the standpoint of the higher critics, loses the power, strength and help which he might have through its acceptance. Let us learn more and more to take the Lord at his word and thus have more of his joy, his peace and his love shed abroad in our hearts, because of having the true hope built upon the sure foundation of Divine testimony.

God Bless the Missionaries

Our hearts go out toward those who have consecrated their lives as missionaries to carry the message of Divine truth and grace to the twelve hundred millions of heathendom. We are glad to know through missionary reports that a few here and there become Christians, and that many children are gathered into schools where they are taught various branches of useful knowledge. But no reasonable mind can hope that all the efforts—if doubled, if trebled, if multiplied ten times—would accomplish the desired results and blot out the darkness and fill the earth with the knowledge of God. On the contrary, we see that the number of heathen is today twice as great as it was a century ago—six hundred millions then, twelve hundred millions now. We see further that the four hundred millions accredited as Christians in such statistics include so many goats, so many wolves in sheep's clothing, and so many ring-streaked and speckled sheep as to contradict the thought that Christendom is the ideal to which the Lord intends to bring humanity. Indeed, we may feel sure that if all the missionaries were to be called home and a thorough-going work attempted among the four hundred million professed Christians, the results would still be unsatisfactory.

The church does not possess the power to more than gloss the fallen human nature—to more than partially civilize the masses of the people. The great and deep truths which the Redeemer taught respecting the "narrow way" and self-sacrificing conditions arranged for his followers in the present time, are now appreciated only by a mere handful of the race. These alone see the glory of the Lord as in a mirror, in the Word, by faith—they "walk by faith and not by sight." To these alone, therefore, comes any measure of appreciation of the Divine glories and blessings. Of these alone the Lord speaks, saying, "The secret of the Lord is with them that fear (reverence) him, and he will make them to understand his Covenant (promise)." (Psa. 25:14.) To these alone, therefore, is displayed even the reflection of the coming glories in the promises of the Scriptures, which they see and appreciate with the eye of faith. Actually, the glories of the Lord are not revealed to mankind.

The Promise of Our Text

Our text declares that "the glory of the Lord shall be revealed, and all flesh shall see it together." Here is an admission that the glories are not yet revealed as well as a promise for the future revelation, and that future revelation is not merely to be for the church in glory, but for the world—for all. Neither will it be, as some of our pre-millenarian brethren think, merely for those who shall be so fortunate as to live when the glorious Millennial epoch shall be ushered in. On the contrary, it shall be unto all flesh, which will include those who have gone down into the prison house of death, the tomb, sheol, hades, during the past, and of whom the Lord declares, "All who are in their graves shall hear the voice of the Son of Man and shall come forth."—John 5:28.

Of course, it was possible for the Lord to have revealed his glory at any time in the past, but the Scriptures inform us that this was not the Divine purpose; that God chose rather to allow the night of weeping and sin and death to give to the world of mankind an experimental lesson on the exceeding sinfulness of sin, as well as to give to the holy angels an object lesson along the same lines, without prejudice to any, but in the interest of all, to cause the light of the knowledge of his glory to fill the whole earth.

The glory of the Lord will not be seen by all flesh during the present Age—not until the New Dispensation shall remove present blindness and display to the world the love which God bore for us all as exemplified in his great gift, his Son, and the provision made for our recovery from sin and death through him by his resurrecting power. By and by, when not merely the justice of God, but also his love has been manifested, his power will also be manifest in the overthrow of Satan and in the arrangement of all the affairs of the New Dispensation in favor of Adam and his race, in assisting them up out of their degradation and death back to all that was lost in Eden. Finally, the wisdom of God will be seen in having permitted sin, and evil, and death and all the train of connected woes. It will be seen that it was wise to do so as a great lesson for man and for all creation. Thus will the glory of the Lord be revealed, and all flesh shall see it.

God's Footstool to Be Glorious

The Lord declares heaven to be his throne and the earth his footstool. He has informed us respecting the glory of heaven, and we know of the disorder, darkness, trouble and sin in the earth—prevailing throughout God's footstool. Do we wonder that he allows his footstool to be thus out of accord with himself, his righteousness, his power, his wisdom, his love, his justice? If so he gives us the assurance that at the second coming of Christ "he will make the place of his feet glorious." (Isa. 60:13.) This is in full accord with all the other testimonies on the subject of the great work of the Lord Jesus in the earth—the restitution promises to begin at the second coming. (Acts 3:19.) All are to lead up to and finally accomplish the renovation of the earth, of God's footstool, to make of it a paradise of God as promised, to restore mankind once more to his original position of king of earth, subject to his Heavenly King.

Let us not forget that while Divine glory will be manifested in the perfections of earth, its fruits, its flowers, the beauties of nature, etc., yet the grandest exhibition of Divine glory will be in mankind himself. To appreciate this we must remember that God created man in his image and likeness and for his glory. We must remember also that it is written of our race, "All have sinned and come short of the glory of God." God's glory in us as a race has been blemished; we no longer as a race properly reflect the Divine image and likeness. In harmony with this we can see that all the work of restitution, all the blessings coming to the earth in material ways, would not fully show forth the glory of the great Creator so long as man, his chief handiwork, would be imperfect, blemished. Hence the grandest feature of restitution held out before us pertains to mankind himself. The return of humanity to its former estate of the Divine likeness will be the crowning climax of the Divine Plan, set in operation when man was created by Jehovah, who, we are assured, is working all things according to the counsel of his own will.—Eph. 1:11.

The King of Glory

The titles of this great King of glory who is to accomplish so great a work are full of satisfaction; he is to be the "Prince of Peace," the "King of Righteousness," the "Judge," the "Everlasting Father" to the race; and his obedience to righteousness, to the Father's will, and his love for humanity, was exemplified in his sacrifice as our ransom price. All these assure us that the wonderful powers committed to his care and exercised by him during the Millennial Age to effect this return of Divine glory to the earth, will be exercised in full harmony with all the principles of love which he has already so richly manifested in his dealings with our race.

Through the prophet the Lord gives us the message respecting Messiah and his work—"He shall not fail nor be discouraged until he shall have established righteousness in the earth." (Isa. 42:4.) Our Redeemer's sojourn with our race in the valley of the shadow of death and his sufferings, demonstrated his faithfulness—he did not fail, he was not discouraged In harmony with the Divine will, the church, his espoused Bride, continually under his guidance, when called to walk in his steps and to suffer for their loyalty to the truth, by his grace shall neither fail nor be discouraged —an elect company of them, all overcomers, more than "conquerors," will eventually be found. Then all these together, the jewels of the Lord gathered to himself, will shine forth in the Kingdom as the glorious Sun of Righteousness for the healing and restoring of all the families of the earth. (Matt. 13:43.) A picture of this future work of establishing righteousness in the earth—abolishing sin and death by the uplift of the human family out of these—is given us in the symbols of Revelation. There the glorified, elect church, changed to spirit conditions, is pictured as the heavenly Jerusalem, in the midst of which is the throne of God's glory. "God is in the midst of her."—Psa. 46:5; Rev. 21:2, 3.

The symbolical picture shows a river of life flowing from the Throne, and on its either bank grew trees whose leaves are for the healing of the nations, while the spirit and the Bride glorified say to all the families of the earth, "Come and take of the water of life freely," and "whosoever will may come." (Rev. 21:1, 2, 17.) In proportion as any will fall into line with the righteous laws of the Kingdom and into loving obedience to the great King, in that same proportion will he be drinking of the water of life provided by the great Life Giver—in that same proportion will he be rising out of his condition of sin, imperfection and dying, up and back to all that was lost by father Adam.

The Hope of Immortality

THIS subject, which has been so misunderstood, is convincingly and Scripturally treated in a recent issue of **The Bible Students Monthly.**

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Pictures of the Kingdom

"The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."—Rom. 14:17.

LET us keep in memory that the Master's parables of the Kingdom of Heaven relate to the class of people whom he is calling out of the world of mankind to be associated with him in his Mediatorial Kingdom soon to be inaugurated. Let us remember that sometimes this class is spoken of as including, nominally, not merely the saintly, the wheat class, but also, to some extent, the tares, as shown in our study of last week. These different parable-pictures represent the same subject from different standpoints, just as we take a photograph of a building from the north, the south, the east and the west, internally and externally.

Like a Grain of Mustard Seed

As a mustard seed is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this illustrates how the Gospel of the Kingdom would, from a small beginning, attain to a considerable size. Its size would not be great among the trees, but great among bushes or herbage. Thus the message of Christ received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches. But let us remember that the fowls, according to our Lord's interpretation of a previous parable, represent the servants of the Wicked One.

So then the teaching of this parable would lead us to conclude that the Church of Christ, at one time, was so unimportant in the world that it was a shame and a dishonor to belong to it, but that ultimately it would become honorable and great and the Adversary's servants would have pleasure in its shade. This development the Scriptures represent as being Babylon, declaring that, as a whole, with the various branches and denominations, the nominal Church of Christ is Babylonish. Hearken to the Lord's words: "She has become the hold of every foul spirit and the cage of every unclean and hateful bird." (Rev. 18:2.) The intimation is that there is a large outward development of the Church which is not to her advantage and glory but contrariwise. Nevertheless, this is, nominally, the Church of Christ. However his spirit may have been misrepresented and there may have been an improper development, ultimately the great Head of the Church will bring order out of chaos and confusion and will glorify and use his "elect."

"Leaven Hidden in the Meal"

The parable of the "leaven" (V. 33) illustrates the process by which, as foretold, the Church would get into the wrong condition. As a woman would take her batch of flour for baking and put leaven (yeast) in it and the result would be that the mass would become leavened, so it would be with the Church of Christ; the food of the entire household would become leavened or corrupted. Every portion would become more or less vitiated with the leaven of false doctrines which would permeate the entire mass. Thus today nearly every doctrine inculcated by Jesus and his Apostles has become more or less perverted or twisted by the errors of the dark ages.

Treasure Hid in a Field

The desirability of obtaining joint-heirship with Christ in his Messianic Kingdom, is pictured in the parable of "the treasure hidden in the field." The finder, realizing its value, desired it for himself and had such faith in it that he disposed of all his property in order to buy that field, which he believed to contain the precious treasure. Only those who will appreciate the Gospel message will gain its glorious promises. If we love the present life with its joys and prospects, its hopes and ambitions, then we will labor for these, but if we intelligently hear and, by faith, believe the Gospel offer of this age of a share with Christ in his Mediatorial Kingdom, then in proportion to our faith and appreciation will be our self-sacrificing zeal to attain that prize. Whoever believes the message of the Kingdom will find his faith an inspiration, indeed a necessary inspiration, to the attainment of the prize, for it will cost all that he has of earthly blessings; and unless he has faith that he will find the prize, he will surely be unwilling to sacrifice all he has for it.

The field belongs to God. He has put the treasure there. He offers it for sale to any willing to pay the price. The buyer is the Lord and those who accept his invitation to join with him in the sacrifice of their earthly interests that they may be sharers with him in his heavenly glories—in the work of the Age to come, to unearth all that treasure in the blessing of the world of mankind. The hiding of the treasure is necessary; as our Lord said, "Cast not your pearls before swine"; they will not understand you, they will think you foolish, and in their disappointment may do you injury. "Hast thou faith, have it to thyself before God." Make your sacrifice of earthly things to him and he who seeth in secret will reward you openly.

The Pearl of Great Value

Pearls were much more in vogue in ancient times than now. Pearl buyers traded in these gems and carried them to market, where they were highly estimated. The parable represents one of these pearl merchants as coming across the finest pearl he had ever seen. He considered it so priceless that he was quite rejoiced to sell or trade all of his other pearls and property that he might become the owner of that pearl.

This parable represents the Gospel offer of a share with Christ in his Kingdom as being superior to all other propositions of the world. The honor of the world, of name and fame, position and wealth, are indeed desirable; as the Scriptures say, "A good name is rather to be chosen than great riches"; but when our eyes behold "the pearl of great price," the Kingdom offer of joint-heirship with our Lord Jesus in his heavenly glory and the association with him in his work of blessing all the families of the earth, we realize that this is a priceless thing, worth more by far than all the honors and dignities and pleasures of the world.

Those worthy to buy this pearl will gladly exchange all earthly things therefor—even their good name, and this will be necessary, as the Master forewarned them, saying, "they shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets who were before you" (Matt. 5:11, 12). He that is not willing to have the Kingdom at such a cost is not worthy of the Kingdom. The Apostle said, "Through much tribulation must we enter the Kingdom" (Acts 14:22); and only those who willingly endure such tribulations for righteousness' sake—for the sake of the truth, in obedience to the Heavenly calling—are overcomers.

The Net Gathered of Every Kind

Another parable of the Kingdom represents the gospel message as a "net." Only one kind of fish is desired, but the net gathers every kind. Not every kind will inherit the Kingdom as joint-heirs with Christ Jesus, hence the end of this age will be a sifting, separating time, as represented in the parable. The desirable fish will be gathered into vessels, the remainder will be cast back into the sea as unfit for the Kingdom, but not necessarily unfit for any purpose. During Christ's Mediatorial reign that class unfit for the Kingdom will be dealt with and blessed and, if possible, made useful and fit for eternal life.

Here, as in the parable of the wheat and the tares, the furnace of fire, and the weeping and gnashing of teeth in connection therewith, symbolizes the great time of trouble with which this age will end, giving place to the Mediatorial Kingdom, the Kingdom for the establishment of which upon the earth the Church has been praying so unceasingly for nineteen centuries, "Thy Kingdom come; thy will be done on earth, as it is done in heaven." What a Kingdom that will be! It will be a Kingdom entrusted to a "Little Flock"—"Fear not, little flock, it is your Father's good pleasure to give you the Kingdom"—and it will be fully empowered to establish the rule of heaven among mankind!

Without a Parable He Spake Not

"The words that I speak unto you, they are spirit, and they are life."—John 6:63.

"WITHOUT a parable spake he not unto the people." What the Prophet had declared of him was true, "He shall open his mouth in parables and dark sayings." It is important that we remember this. Many noble Christian people have inferred that our Lord's words were all simple, and that they presented the truth in a manner easily understood by everybody. Nothing is further from the truth. If our Lord's parables and dark sayings be taken as plain, literal statements of truth, they will lead to all kinds of errors and misapprehensions. Let us remember, therefore, the Apostle's declaration, "Without a parable spake he not unto the people."

There is absolutely nothing in the words of Jesus without a deep significance. How many have stumbled over our Lord's parables by taking them to be literal statements of facts! How absurd the conclusion drawn from the parable of the rich man and Lazarus, for instance! How absurd to conclude that simply because a man was rich, fared sumptuously every day, and was garbed in fine linen, that he must suffer through all eternity! How equally absurd to interpret the poor man Lazarus, who lay at the rich man's gate, as representing, literally, poor and diseased beggars! How unreasonable to think that only such as have had an experience of this kind, with dogs to lick their sores, and hungering for the crumbs that fall from the rich man's table, would experience the joys of heaven, according to the Divine program! How foolish to think of Abraham's bosom, which could hold only two or three, as being the portion of blessing for all who would be saved.

A Parable Never the Thing Meant

Note afresh the parable of the wheat and the tares, the gathering of the former into the garner and the burning of the latter. Neither represents literal experiences. In the parable the wheat is not literal wheat, the tares are not tares. The wheat symbolizes the inheritors of the Kingdom; the tares symbolize the offspring of error—children of the Wicked One. The gathering into the barn of safety symbolizes the glorification of the Church on the spirit plane, and precedes the shining forth of the sons of God in the glory of the Messianic Kingdom, for the blessing of the groaning creation; as the Apostle declares, "The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God." The whole creation is waiting for the shining forth of the sons of God in the Kingdom, and their shining forth in truth and righteousness will scatter all the darkness of sin and error and awaken and revivify the world of mankind.

Eventually all the willingly obedient may enjoy the blessings of eternal life. On the other hand, the description of the burning of the tares, instead of referring to a literal burning, has, evidently, a symbolic significance; it means the destruction of the tare class—not their destruction as individuals, but as "tares," as imitations of the "wheat" class.

The parable of "the sheep and the goats," taken literally, has caused confusion to many. They think of the separation of the sheep and the goats as now in progress, failing to notice the Scriptural declaration that the parable shall find its application "when the Son of man shall come in his glory and all his holy angels (messengers) with him. Then shall he sit upon the throne of his glory and before him shall be gathered all nations, and he shall separate them one from another as the shepherd divideth his sheep from the goats."

We thus see that the application of the parable belongs to the Age to come. All through that age the work of Christ and the Church, his Bride, seated with him upon his throne, will be a work of blessing to the world of mankind. And the manner in which those blessings will be received will demonstrate the sheep-like or goat-like character of every individual of the human family. The sheep-like will come to the right hand position of favor, the goat-like to the left hand position of disfavor. The conclusion of the thousand-year Judgment day will bring the expression of the Lord's favor towards the sheep-like, rewarding them with eternal life, and the expression of his disfavor towards the goat-like, destroying them in the "second death." This is symbolically represented by the statement, "Depart ye cursed into the lasting fire (a figure of destruction) prepared for Satan and his messengers (followers)." The reward of the righteous will thus be everlasting life. The "everlasting punishment" of the unrighteous will be everlasting death, for the "wages of sin is death and the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"I Thank Thee, Father"

Evidently some wise and gracious purpose stands connected with the hiding or secreting at present of the Divine purpose from mankind in general. While the Scriptures declare it is a mark of special favor to the Lord's people that they are made acquainted with the Divine Purposes, yet nowhere do they declare that all those from whom God's plans are secreted are doomed to eternal torture, or to everlasting destruction. Thus our Lord Jesus prayed: "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Had the hiding of the Divine counsel from mankind signified eternal torture for those from whom it was hidden, there surely would have been no ground for thanking the heavenly Father for this act. We can thank him, however, that although many of the worldly wise are not privileged to know of his glorious plans, nevertheless those plans are sure. For the world to have known of the Divine purposes in advance would doubtless have been injurious, because in their blindness they would have attempted to thwart these purposes and therefore would have gotten themselves into a worse condition of condemnation.

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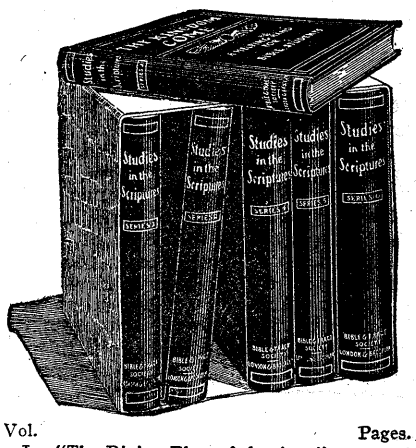

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Religious and Scientific Gleanings

MINISTER ATTACKS ORTHODOX BELIEF

"The ordinary orthodox minister makes out that God is less just, less loving and less merciful than the people who worship Him, if you pick up a man in the street he deserves more respect and admiration than the brute-like God worshipped by the orthodox church, which believes in eternal damnation."

Hearty applause greeted this expression made from the pulpit by the Rev. Dr. John H. Dietrich, pastor of the St. Mark's Memorial Reformed Church, North Highland avenue. Dr. Dietrich's congregation gave vent to its feelings by applauding his attack on the idea of eternal punishment.

Continuing along the same line of thought and dwelling on the way in which the orthodox church speaks of God as being blasphemous, Dr. Dietrich said:

"Its members give to Him who is supposed to be all-wise, all-powerful and all-loving, attributes which impeach His character and make Him a Being not only unworthy of worship but unworthy of respect. I hope you will pardon me for speaking thus vehemently; my only reason is that I want to save the name of our Father, whom I love, admire and worship, from the blasphemy of those who would make Him such a brute as to eternally damn His children."—Pittsburg Chronicle-Telegraph.

THE PRESERVATION OF THE BIBLE

With what wonder should we gaze upon a fortress that had withstood the assaults of succeeding generations for thousands of years! Thus has it been with the Word of God during all its history. Men have made it their enemy by their bad lives, and then have become its enemies and hated it, and sought to destroy it.

Jehoiakim, as we read, cut to pieces the Divine Roll, and threw it into the fire. About 170 years before Christ, Antiochus caused all the copies of the Jewish Scriptures to be burned. Three hundred and three years after, Diocletian, by an edict, ordered all the Scriptures to be committed to the flames; and Eusebius, the historian, tells us he saw large heaps of them burning in the market place. Nor has this spirit ever failed to show itself.

The Bible has, all along its course, had to struggle against opposition, visible and latent, artful and violent. It has had to contend with the prevalence of error, the tyranny of passion, and the cruelty of persecution. Numerous foes have risen up against it—some, who have aimed to destroy it, others who have striven to monopolize it, and ungodly men, who have hated it for its purity and its penalties.

But from all these assaults it has been preserved. It has survived the shocks of all its enemies, and withstood the ravages of time. The very monuments of man's power have been converted into the mockery of his weakness. His eternal cities moulder in their ruins, and the serpent hisses in the cabinet where he planned his empire.

Yet, notwithstanding all this desolation, the stream which first bubbled up at the foot of the Eternal Throne has continued to roll on with silent majesty and might, bearing down each opposing barrier, and declaring to perishing multitudes on its brink, that, while "all flesh is grass, and all the glory of man as the flower of grass, the Word of the Lord endureth forever."

No weapon that has ever been formed against the Bible has prospered. It has survived the power of secret treachery and open violence. The time has been when to read it was death. Infidelity has fought against it with relentless malignity, but it has successfully resisted all its potency. The identical press, indeed, which was employed by Voltaire and the French Institute to disseminate their attacks upon the Bible, has since been used to print the very volume they so vainly sought to destroy.

Thus has the Word of the Lord lived and triumphed. Portions of it were written thousands of years ago. Whole libraries of works have perished, of much more modern date. Never was book more bitterly hated. Most malevolent efforts have been put forth for its annihilation. Kings and emperors and generals, philosophers, statesmen, and legislators, have all aimed at its extirpation. Yet has it flourished, while its adversaries have been blasted one after another.—Alfred Nevin.

* * *

The great Adversary's latest attack is through creedal misrepresentations on the one hand and "Higher Criticism" and Evolution theory on the other hand. Only the few really understand it; because "The secret of the Lord is with them that reverence Him, and He will show them His Covenant."

BAPTISTS ENDORSE HIGHER CRITICISM

Amongst the most staunch adherents to the Bible are the Baptists. It, therefore, caused all the more astonishment that at their Convention in Canada they endorsed Higher Criticism—Infidelity. In their Toronto Educational Institution the Bible and its so-called Higher Critics had a contest. When the decision went against the Bible, an appeal was made to the Convention. The Convention upheld Higher Criticism in its endorsement of the continued teaching of Higher Criticism in Baptist Theological Schools.

For about twenty years Higher Criticism has been taking a more and more pronounced stand in all the Baptist Theological Seminaries, as well as in all other Protestant Seminaries. The surprising thing about the proceedings of the Convention is that this brand of infidelity has gained such strength and such courage that it is willing to announce itself publicly to the whole world as Anti-Biblical. Here we see reflected what we have for some years been pointing out, namely, that all the young ministers of all denominations are being graduated as Higher Critics, Infidels, with exactly the same view of the Bible as Robt. Ingersoll and Thos. Paine held and advocated.

The only difference is that these young ministers pose as Christians and belivers in a personal God and in His revelation of His character and Plan in the Bible, whereas they are totally unbelievers. Christianity is losing its hold when its very foundation is laughed at by its most prominent representatives. He who disbelieves the Bible record of Adam and Eve and the fall must also disbelieve any necessity for a redemption of the fallen race.

Those who believe that Adam fell upward, instead of downward, cannot have sympathy or appreciation for the words of the Master, that He came to seek and to recover that which was lost. They do not believe that we were redeemed by the precious blood of Christ. They totally deny the Master's own words that He came into the world to give Himself a ransom-price, a corresponding offset, for human sin and condemnation. What Gospel have such ministers to preach and how few ministers there are in any denomination that are not Higher Critics—Infidels? The remainder are classed as old fogies and are not in demand.

Thus we see fulfilling before our eyes the Master's words, "When the Son of Man cometh, shall He find faith in the earth?" The faith once delivered to the saints is certainly not very generally held to-day, even amongst those who profess to be the special advocates, mouthpieces and champions of true religion.

Thieves in Paradise

Luke 23:43.—This greatly misunderstood text explained in a recent issue of The Bible Students Monthly.

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Do You Believe in the Resurrection of the Dead?

"He preached unto them Jesus and the Resurrection." (Acts 17:18.) "And when they heard of the Resurrection of the dead some mocked." (Acts 17:32.) "If there be no Resurrection of the dead, . . . then is our preaching vain, and your faith is also vain; . . . then is not Christ raised, and . . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." — I Cor. 15:13-18.

WHEN we remember that the word "resurrection" is used no less than thirty-seven times in the New Testament, besides various other words of similar import; and when we remember that all the prominent creeds of Christendom declare faith in a resurrection as an integral and essential part of Scriptural doctrine and of the hope of eternal life—in view of these facts, and of the strong language of the texts above quoted, whose inspiration is conceded by all Christians, it may seem strange that we should ask any Christian the question, Do you believe in the resurrection of the dead?

Nevertheless, we have serious reason to doubt that a belief in the resurrection of the dead prevails amongst Christians to any considerable extent; and it is because we believe the resurrection to be a very important doctrine in its connection with other doctrines of Scripture (throwing light upon other doctrines), that we desire to call general attention to this subject and to invite an examination of our question in the light of facts and of Scripture; our hope being that after a careful examination of the subject many more of God's people will come to believe—consistently, logically, Scripturally—in a resurrection.

Resurrection Rarely Chosen Now As a Subject for Sermons.

"Like priest, like people," is an old adage, which implies that the views of the teaching or clerical class on any subject may safely be considered an index to the views of their parishioners. It is not difficult to ascertain the views of the clergy of all denominations on the subject of the resurrection of the dead; for, although that topic is rarely chosen for discourse, except upon Easter Sunday, it is, nevertheless, indissolubly attached to every funeral service; and these numerous occasions, we believe, amply justify us in the statement that both the clergy of all denominations and their people have little or no faith in a resurrection of the dead.

True, it is customary on every funeral occasion to read the words of the Apostle Paul, in which he sets forth the resurrection as the Christian's hope (I Cor. 15), but this seems to be a mere concession on the part of the officiating minister. He feels it to be his duty to read something on the subject, but his remarks following the reading prove most conclusively that, so far from believing that the person whose corpse is about to be buried is dead, he believes, and instructs his hearers that they should believe that their friend and neighbor is "more alive than he ever was." Frequently, indeed, he plays directly into the hands of the "Spiritualists" and "Christian Scientists," by telling the audience that the spirit of their dead friend is with them in the room, hovering over them; and that if permitted to speak he would say to them, "Dry your tears; weep not for me; I am far better off in glory."

To Many Death Has Become a Delusion and Not a Reality

Indeed, it has come to be the general belief among Christian people that death is a delusion, and not a reality; that people merely seem to die, and do not die; that they merely experience a change to a higher form of being; that so-called "Christian Scientists" are quite correct in saying, "There is no death."

Whoever holds such views does not, cannot consistently believe in "the resurrection of the dead;" because if no one is dead, how can there be a resurrection of the dead? Wherein would be the sense in speaking of a resurrection of the dead to life, if they already have life more abundantly than they possessed it before they seemingly died?

But thousands of ministers would answer us, saying, "When speaking of the resurrection, we merely mean a resurrection of the body—the bodies which we bury are all to come forth again from the grave, and the spirits which parted from them in death are to be rehabilitated in those bodies in the resurrection. This is what we mean by resurrection."

Well, well! Who would have supposed such inconsistency on the part of so many learned and well-meaning men! Before taking up the Scriptural side of the question, to show that such expectations are at variance with the Scripture teaching, let us examine the proposition of these ministers in the light of its own inconsistency.

"Consistency, Thou Art a Jewel."

(1) They tell us that the deceased is "far better off," in that he has gotten free from the "fetters of the flesh," and that now "his free spirit wings its flight to God, no longer hampered and hindered by the mortal dust." They go into ecstasies in describing the grandeur and liberty and blessedness of the one who has died, and who, by reason of getting rid of the body, has attained to life more abundant, knowledge a hundredfold, and blessings indescribable.

(2) In the same breath they quote the Scriptures referring to the resurrection and (wholly misconstruing those Scriptures) tell us that by and by, at the second coming of the Lord Jesus Christ, the same bodies of flesh that were buried will be reorganized (Dr. Talmage, in his famous resurrection sermon pictured the resurrection morning, and the entire sky darkened with the fragments of human bodies coming together from various parts of the earth, where a finger, a foot, or a hand had been lost by accident, disease or amputation); they tell us that then the spirit beings which, they say, left those bodies at death, will return to them, as their everlasting habitations. Then, inasmuch as the resurrection is Scripturally set forth to be the grand and glorious result and consummation of our salvation, they feel compelled to go into ecstasies over their erroneous presentation of the resurrection, and to tell how glorious and grand will be the result.

The Man 50 Would Be Sadly Handicapped.

They seem to overlook entirely the inconsistency of these two propositions; and they expect that their hearers will be similarly inconsistent and illogical (and apparently their expectations are fully justified, for the majority of their hearers swallow the inconsistency without difficulty); yea, many of them seem to think that the more inconsistent and unreasonable their belief may be, the more reason they have to congratulate themselves that they have a very strong faith. However, the real fact is that they have a very strong credulity. But they will have no reward for believing unreasonable things which God's Word has not taught, but has contradicted.

Who cannot see, if he will, that the man who dies fifty years old, if in dying he obtains life more abundant and knowledge a hundredfold, and a freedom to "wing his flight," etc., would be sadly disappointed by a resurrection—if it should mean to him reimprisonment in a tenement of clay, with physical restrictions and human limitations? And then, if he had thus for centuries been a "free spirit," roaming at liberty throughout the Universe, untrammeled by a body and bodily limitations, where would be the consistency on God's part of reimprisoning such an one in a human body, whose powers and uses would be entirely forgotten during those centuries of liberty? And if to be without a body is "perfect bliss," as the funeral orators tell, how could there be anything added to perfect bliss by a resurrection of the body, and a reincarceration therein?

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From the foregoing considerations we feel that we are justified in our assumption that the vast majority of Christian people do not believe in a resurrection—neither the Scriptural kind ("a resurrection of the **dead**"), nor in the kind they themselves teach, namely, a resurrection of the **body.**

The Scriptures Hold Out the Only Hope, the Blessed Hope, the Consistent Hope.

With this preface to our subject we go to the Scriptures to learn from them what is meant by "the resurrection of the **dead,**" and in what manner and why the Scriptures speak of the resurrection as the hope, the only hope, the blessed hope, not only of the Lord's people, who are to have part in the "first resurrection," but of the world in general, who are to have an opportunity to share in the resurrection of judgment, improperly translated, "the resurrection of damnation."—John 5:29.

Whoever would believe the Scriptural doctrine of the resurrection must also believe the Scriptural doctrine respecting death—that death is **death,** the cessation of life. Then, and not until then, will he be able to understand the Apostle's words in our text, **"If there be no resurrection of the dead, . . . then they which are fallen asleep in Christ are perished."**

Nor is this statement by the great Apostle Paul an exception to or indifferent from the teaching of the Scriptures elsewhere. Their unanimous testimony is that the dead are **dead;** that "in that very day their thoughts perish." (Psa. 146:4.) Of the dead the Scriptures further declare, "His sons come to honor and he knoweth it not; to dishonor, and he perceiveth it not of them;" "for there is neither wisdom, nor knowledge, nor device in the grave whither thou goest."—Job 14:21; Eccl. 9:10.

Which Shall We Believe—God or Satan?

Here is a direct conflict between modern teachers and the inspired Word, the Scriptures claiming that the dead know not anything, the modern theologians claiming that they know everything. The Bible claims that the dead are **really** dead, and have really suffered according to the Divine penalty for sin pronounced against our race—"Dying thou shalt die." The opposers take up with Satan's delusive statement to Mother Eve, "Ye shall not surely die," and attempt to prove that the dead are **not** dead; that God's penalty against sin **did not go into effect,** and that death, so far from being the sentence or curse upon our race, is a blessing, a step in a general process of evolution. The two theories are as far apart as the poles, and the two teachers of these two theories, as we have shown, are God, on the one hand, and Satan, "a liar from the beginning," on the other hand. Which shall we believe?

The entire Plan of Salvation is connected with this question. If **death** was not the penalty of sin, incurred through Adam, then **"life** and that more abundant" is not the reward and blessing of God secured through Christ by a **resurrection.** Satan's proposition, which has been so widely accepted by the Lord's people, and which exercises so blinding an influence upon their minds, is the reversal, in every sense of the word, of the Divine proposition that **death** is the curse or penalty of sin; that Christ died to release man from this sentence or curse, and that the release comes by the resurrection of the dead, who otherwise would never have future life, as says the Apostle in our text. Satan's theory declares death a blessing which brings the fulness of life and liberty and joy, and would make of the resurrection a curse, bringing imprisonment and difficulty and restriction and pain and trouble.

The Apostle Preached Jesus and the Resurrection.

No wonder that, blinded by this deception of the Adversary, the majority of the great theologians of Christendom—and rapidly their many followers—are leaving the doctrine of the Atonement, which declares that "as by a man [Adam] came death, so also by a man [the man Christ Jesus] comes the resurrection of the dead; that as all in Adam die, even so all in Christ shall be made alive.—I Cor. 15:21, 22.

If the reality of death is denied, it is no more difficult to deny the reality of sin. If it is claimed that Father Adam was not created in the image and likeness of God, but was created a very close image and likeness of the monkey, it follows that in that low condition of intelligence he was unfit for trial for eternal life; and it is only a further step to deny that he ever had a trial, and that he ever failed and fell from grace. And if the **fall** is denied, and, instead, the claim is put forward that man has really been advancing even to the present time—losing his likeness to the monkey and gaining in likeness to God, then it will be consistent also to take the next step, and declare that since man did not fall he did not need to be redeemed from the fall.

And hence, with all such reasoning upon false Scriptural basis, it appears logical to deny the oft-repeated declaration of God's Word, that our Lord Jesus is our Redeemer, and that "He is the propitiation for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world," giving for us, as our ransom or corresponding price, His own life, that He might buy back the forfeited life of Adam.

We thus see that the leading lights of Christendom today, repudiate both of the cardinal features of the Gospel, which the Apostle preached of old: "He preached Jesus and the resurrection"—Jesus as the Redeemer of mankind from sin and its curse—death—and the resurrection as the grand result of that redemptive work, by which the blessing secured by the Ransom-sacrifice will be made applicable to and available for whosoever wills to accept eternal life upon the terms of this Age. We are reminded here of our Lord's own words respecting unbelief at the present time: He says, "When the Son of Man cometh, shall He find the faith on the earth?"—Luke 18:8.

The Five Senses in Full Accord with the Scriptures.

The Scripture declarations respecting death are in full accord with the testimony of the five senses given us as men by our Creator; and this is what we should expect, though we should be ready to admit the possibility of our senses being in error if the Divine revelation contradicts our senses. But when our senses are contradicted by a human theory, contrary to Scriptural statements, the theory should be rejected and the testimony of the senses held to be true; and when the Scriptures and our senses together unite in one testimony, it is certainly wrong to hold to a theory of human dissolution, which is contradicted by Divine revelation and by our own senses as well. And whoever thus repudiates his God-given (though sin-impaired) senses and the Divine testimony, need expect nothing else than to be led into darkness and stumbling. Today, as eighteen centuries ago, the blind are leading the blind into the ditch of unbelief and error.

"As Dieth the One, So Dieth the Other; They Have All One Breath."

The testimony of our senses, like the testimony of God's Word, is that death means the loss of life, and not an increase of life. Watch the dying one and note his weakening powers, mental and physical, until the spark of life becomes extinct. You have seen nothing go from him, you have heard nothing but the death-rattle; you have felt the gradual cessation of the pulse, and noted the gasping for breath; and all of your senses which you can exercise upon the subject tell you that your friend, your loved one, **is dead**—alive no longer. You look about you and study the subject and inquire of others, "What next?" The answer to your senses is, "The next thing is **corruption;** when the spark of life has gone the corpse must be buried; 'dust to dust, ashes to ashes.'" You note the similarity between the death of your friend and loved one and the death of the brute beast, and your senses can discern no difference between them; and the Scriptures declare, "As dieth the one, so dieth the other; they have all one [spirit of life] breath."—Eccl. 3:19.

But with a longing for a future life, implanted in your nature by our Creator, you inquire, Is there no hope; hath a man no pre-eminence above a beast? The Scriptures answer your question, assuring us that, **physically** speaking, man "hath no pre-eminence above a beast." But the Scriptures assure us that although mankind is not possessed of any power of life beyond that of the beast, the Creator has, nevertheless, made a provision for man that He did not make for the beast; and that provision is the very thing for which we long, namely, everlasting life. The Scriptures point out to us that this provision for man's everlasting life was made by the Lord in the beginning—not by implanting a deathless quality in the man's constitution, but by providing in the life-sustaining trees of the Garden of Eden, the means of continuing his life everlastingly; nevertheless, this provision was conditional, dependent upon man's obedience to his Creator.

The Scriptures point out that man's disobedience brought upon him the sentence of death, and that the execution of that sentence was effected by driving him out of the Garden and away from the life-sustaining fruit of its trees. Thus driven out, the sentence, "Dying, thou shalt die," took effect upon Father Adam gradually, and he lived out nearly to the end of the first thousand-year day. His posterity, becoming weaker and weaker as generations rolled by, are to-day (notwithstanding the many advancements in science, and medicine and sanitary arrangements), reduced to an average of about thirty-five years—"and if by reason of strength they be fourscore years, yet is their strength labor and sorrow" and they are soon "cut off from the land of the living," to go into "the land of the enemy"—into the great prison-house of death, in which it is estimated that over twenty thousand millions of our race are already—"where the wicked cease from troubling and the weary are at rest."—Job 3:17-19.

"Jesus Died, the Just for the Unjust."

The Scriptures answer our inquiries respecting the dead. While assuring us of the justice of the Divine sentence of death, they nevertheless declare that our Creator is a God of mercy and of pity, and that when there was no eye to pity and no arm to deliver us, His Arm brought salvation to us. The Scriptures, moreover, point out to us the Lord Jesus Christ as the Arm of Jehovah, stretched down for our relief from sin and sickness and pain and trouble, and for our deliverance from the prison-house of death, and for our restoration to the liberties and privileges of sons of God.

It was in harmony with this Divine sympathy that, in due time, God sent His only begotten Son into the world, for our redemption—to give for us the ransom-price, and ultimately to recover all who will accept of Divine mercy, from all the consequences of the fall by a resurrection from the dead. But Divine Love could not make void Divine Justice; it was necessary that God should be just, if He would be the justifier of them that believe in Jesus; hence the demands of Justice—the penalty for sin—must be paid by our Redeemer, before the work of release and restitution could begin. And here we have the best of evidence respecting what **is** the penalty of sin, and what **is not;** because, since our Lord Jesus pays for us the just penalty of sin, what He laid down for us will prove what was the penalty against us. What did He do for us? The Scriptures answer: He laid down His **life** for us; "He **died** for our sins;" "He **died,** the Just for the unjust:" "He poured out His soul unto **death;**" He "made His soul an offering for [our] sin," and "by His stripes we are healed."—Rom. 5:8; I Pet. 3:18; Isa. 53:4, 6, 10.

Nothing is more evident than that our Lord Jesus did not suffer an eternity of torment as the price of our redemption; and hence, if the matter needed proof we have here the proof that eternal torment was not the penalty for our sins. On the contrary, the fact that our Lord Jesus **died** for our sins, and that the Heavenly Father accepted of that sacrifice of His life on our behalf, proves that it was our **lives** that were forfeited by sin; that the full penalty of the Divine Law against us as a race was the deprivation of **life.** The whole race, under sentence of death, has gone down to the great prison-house of death—the grave, **sheol, hades.** And so our dear Redeemer, when He gave up His life for us, went also to **sheol, hades,** the grave. He took our place, and suffered for us the penalty for our sins.

But as Jesus' **death** ransoms man from the sentence of **death,** so His resurrection from death became the assurance of the justification of all who accept and obey Him. The Heavenly Father gave evidence that the Ransom price was entirely satisfactory; and our Lord, who was thus obedient to the Father, was raised from the dead and, as the Father's Agent and Representative, will soon begin the work of blessing the entire world redeemed by His precious blood.

The Prison-House of Death to Be Opened and the Prisoners Set Free.

The blessing of the world means the breaking open of the prison-house and the setting at liberty of the captives, who for six thousand years have been going into the prison-house of death. For this reason our Lord is called the Life-giver, because His great work will be to give back life to the world of mankind, who lost life in Adam. And since the restoration of life to mankind will mean the removal of pains and sicknesses and troubles, which are a part of the dying process, our Redeemer is styled the Great Physician.

The prophecy which mentions the breaking open of the prison-house of death, and the setting at liberty of its captives (Isa. 42:7), was applied, and unquestionably correctly, by our Lord to Himself; but He did not break open the prison-house of death, and set all the captives free by resurrection immediately upon His own resurrection. He tells us when this work will be done, saying (John 5:25-29), "The hour cometh in which all that are in the graves shall hear the voice of the Son of Man, and come forth;" "and they that hear [obey His voice then, Acts 3:22] shall live."

Our Lord thus passed over the interim of the Gospel Age, and pointed to the grand consummation of His work in the incoming Age because such was the Father's prearranged Plan. "The Father sent the Son," and the Son willingly undertook the work of redemption, at a time sufficiently in advance of the "Times of Restitution," or resurrection, and the general blessing of the world during the Reign of Messiah, to leave the interim of this Gospel Age for another work, namely, for selecting from the world a "little flock," a "royal priesthood," a "peculiar people," a "holy nation," to be joint-heirs with Christ Jesus their Lord in the honors of the Mediatorial Kingdom. These shall be associated with the Redeemer in the grand and glorious work of destroying the Prince of Darkness and breaking open the prison-house of death, and setting at liberty the captives of sin and ignorance and superstition; and in fulfilling generally all the provisions of the gracious promises of God made to Father Abraham, that in his Seed (Christ, and His elect Body, the Church), "all the families of the earth shall be blessed."—Gal. 3:8, 16, 29.

"Blessed and Holy Are They Who Have Part in the First Resurrection."

This brings us to the Scriptural proposition, that there is a first, a chief or special resurrection, and a general one later. The first or superior resurrection includes the resurrection of our Lord Jesus Christ and of the entire elect "Church which is His Body"—no more, no less. "Blessed and holy are all they that have part in the First Resurrection; on such the Second Death hath no power, but they shall

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be kings and priests unto God and shall reign on the earth"—the Messianic Kingdom class. Those who will share in this First Resurrection will experience an instantaneous **"change"** from the human nature to the Divine nature—the highest of the spirit natures; not human, not flesh and blood, for "flesh and blood cannot inherit the Kingdom of God."* Their trial and perfecting of heart takes place beforehand, and only the "overcomers" will receive this blessing. Some of the characteristics of their change are indicated by the Apostle as a change from weakness to power, from dishonor to glory, from corruption to incorruption, from a natural [human] body to a spirit body.

The time for **this** best, or chief resurrection, is everywhere in Scripture indicated to be at the close of the Gospel Age, at a time when the entire Gospel Church will be completed. This includes the living members, whose "change" to spirit nature will be instantaneous, so that the moment of their dying as human beings will be the moment of their "change" to perfect spirit beings. Meantime, the Scriptures declare that the Lord's people who have died, like the rest of mankind, are really dead, as human beings, and know not anything; but inasmuch as God has provided for their resurrection, and inasmuch as they have been informed respecting it, and have hopes therein, therefore they are spoken of as being merely asleep—resting from their labors; waiting for "the crown of righteousness, which the Lord, the righteous Judge, shall give me **at that day,** and not to me only," as the Apostle declares.

The General Resurrection to Be a Raising Up By Judgment.

And, likewise the world of mankind, even though they know not of the Lord as yet, are spoken of as being "asleep in Jesus," because, as the whole world was under condemnation of death through Adam, and that without knowledge or volition on their part, at the time of the sentence, for they were then in the loins of their father, Adam, so now, since Jesus laid down His life a Ransom for all, and because they all shall be awakened from death, therefore it is proper for all those who are aware of the Divine provision for the awakening, by faith to speak of the interim figuratively as a **sleep.**

Thus the Apostle exhorts us to trust and hope in the resurrection as respects all our dear friends who go down into the prison-house of death, and **not merely** as respects those who were sanctified in Christ Jesus, which would include, as a rule, only a small proportion of those for whom we would be inclined to sorrow. He says, "I would not have you to be ignorant, brethren, concerning them which are asleep [all our sleeping friends], that ye sorrow not even as others, who have no hope. For if we believe that Jesus died [a Ransom for all] and rose again [that He might be Lord and Life-giver to all] even so [let us believe as truly that] those also which sleep in Jesus [all whom He purchases with His precious blood] will God bring by Him [from the prison-house of death]."

But as the First Resurrection is the resurrection of the blessed and holy, of the sanctified in Christ Jesus, His Body, so the general resurrection, which is for the world, is designated as "a resurrection of judgment," mistranslated in our common version "resurrection of damnation." It is styled a "resurrection of **judgment**" because, while all the preparation has been made, so far as God is concerned, for granting to the world of mankind a full resurrection or restitution back to all that was first given to Adam, and lost by his disobedience, to be recovered by our Savior's precious blood, yet there are certain conditions attached to this blessing upon which it depends, namely, the conditions of the New Covenant.

God does not propose to give eternal life through Christ to any others than those who earnestly desire it, and who are in heart sympathy with the principles of righteousness which must always be the Law of the Divine Government. Hence when the world is awakened from the sleep of death, it will not signify **resurrection,** but much less; for resurrection, in its full, complete, Scriptural sense, signifies a **complete raising up,** out of sin and out of death, to perfection of being, perfection of life.

The first work of Christ and the Church in the world, for those who have gone down into death, the prison, will be their awakening to physical conditions, similar to those in which they died. The surrounding conditions of society will then be greatly improved; knowledge will have taken the place of ignorance, and the reign of righteousness and the law of love will at that time have superceded the rule of sin under the law of selfishness; and Satan will be bound, that he shall deceive the nations no more for the thousand years. Under the favorable conditions of that Mediatorial Kingdom, all mankind will be required to make progress in the knowledge of the Lord and in the bringing of their own hearts and lives into accord with His law of Love. Whosoever then will make no effort in the right direction will be cut off from life, in the Second Death, after one hundred years of trial (Isa. 65:20), although he would then, under the changed conditions, be properly reckoned as only a lad.

But while judgment will thus pass against one who fails to make progress, and will cut short his further opportunity, the same judgment, by the same Judge, will operate favorably to all who will seek righteousness, and make progress in harmony with the laws of the Kingdom; so that year by year they will be growing mentally, physically and morally stronger—approximating gradually the full, complete standard of perfect manhood, the image and likeness of the Creator, as first represented in Father Adam. Thus the resurrection, so far as the world is concerned, will be a gradual work; its first step an awakening from the sleep of unconsciousness and nonentity; its succeeding steps will be along the lines of judgment, the conduct of those who are on trial being either approved or disapproved; and culminating either in their sentence to the Second Death, incorrigible, and unworthy of the gift of God, eternal life—or in their perfection, and their final adjudgment of worthiness to have and enjoy the great boon of Life Eternal, under the blessed conditions which are then promised to prevail—when there shall be no more sighing, no more dying, no more crying, because there will be no more sin and none of the penalties for sin, for all the former things shall have passed away.—Rev. 21:4.

The Condition of the Dead Spoken of As a Sleep.

The condition of all the dead, up to the time when the resurrection work begins, is one of total unconsciousness: "There is neither wisdom, nor knowledge, nor device in the grave whither thou goest"; "His sons come to honor and he knoweth it not, to dishonor, and he perceiveth it not of them." Of each of the Patriarchs of the past it is written, "He slept with his fathers"; "He fell asleep." And so also in the New Testament we have a similar record: "Stephen fell asleep." The Apostle Paul speaks of those who saw the Lord after His resurrection and says, "He was seen of above five hundred brethren at once, of whom the greater part remain to this present time, but some are fallen asleep." Again he speaks of some which are "fallen asleep in Christ," here distinguishing between the Church, who are **in** Christ,* as members of His Body, and the world of mankind in general, who "sleep in Jesus."—Eccl. 9:10; Job 14:21; I. Kings 2:10; 11:43; Acts 7:60; I Cor. 15:6, 18; I Thess. 4:14.

The Apostle shows that this sleep-condition will prevail, even as respects the Church, until the time of the second coming of Christ, assuring us that the living members of the Church at the time of the Lord's Second Advent will not be blessed prior to those that have fallen asleep, but contrariwise, the living "shall not prevent [hinder] them that are **asleep,"** for the dead in Christ shall arise first; then we who are alive and remain will be blessed, and ultimately experience our "change."

"Thou Sowest Not that Body Which Shall Be."

The moment of reawakening will seem to the awakened ones to be the next moment after their death—"for there is neither wisdom, knowledge nor device in the grave." The bodies in which the world will be awakened will be practically the same as those which died, though not the same atoms of matter; for in the hands of our Creator one atom of dust is as good as another in this great work. Thus the Apostle says, "Thou sowest not that body which shall be." The bodies of the world, as they shall be when awakened, will be really **new** bodies, in the sense that they will be different atoms of matter; but they will be **old** bodies, in the sense that they will be duplicates of those which died and went to dust. We cannot wonder that the worldly mind, which knows not God and knows not of His power, cavils at the thought of resurrection. It will be a most stupendous work, more wonderful by far than man's original creation; it will thus be to the world of mankind, and to the angels of heaven also, the grandest exhibition ever given of Divine Omnipotence.

His Omnipotence and Wisdom Will Be Exhibited.

He who formed man in the beginning, in His Own image, has the power not only to form him again of the dust of the ground, and to re-enkindle the spark of life, but yet more than in these will He exhibit both His Omnipotence and His Infinite Wisdom in the restoration to each being of a brain like his present one, having recorded therein the events and circumstances which have transpired in the present life—just as the wax cylinder of a phonograph bears in itself the recorded words of the speaker, which can be reproduced at another time and place. None but an Infinite Being could claim the power thus to reproduce the very thoughts of the billions of mankind. He of whom it is said that He knows the very hairs of our heads and their number, and that not a sparrow can fall to the ground without His notice—only He could do so great and wonderful a thing; and only as we have learned to have confidence in Him through the revelation of His Word could we exercise faith in such a stupendous miracle as He has promised shall be performed.

Nor need we expect that the world of mankind will all be awakened simultaneously, but rather that the great work of the Messianic Kingdom will begin with those who have not gone down to the tomb, but who are nevertheless in death, in the sense that they are not alive in the complete, full measure of freedom from the power of death. When the work of restitution shall have progressed to some extent with these, we may expect that some of those who have previously fallen asleep in death will be awakened, and share in the blessings of that glorious Day. Later, others, and still others, will arise, until eventually it will be true that, in that Day, the Day of Christ, "all that are in the graves shall hear the voice of the Son of Man"—shall obey the mandate, "Come forth"—and shall be brought to a knowledge of the goodness and love and mercy of God; and, if they will, ultimately to the full perfection of human nature—the earth, meanwhile, being fitted and prepared as a Paradise of God for His restored family.

Meantime, the exhortation to all the "called" in the present Age is that we should seek to make our "calling and election sure" to a place in the Kingdom class, to a change of nature, from human to divine, and thus have a right, under the Divine arrangement, to have a part in the "first resurrection"—the chief resurrection, the resurrection to the perfection of the Divine nature with its glory and its honor.

* Some are confused by this expression, "flesh and blood": they fail to see that it signifies human nature; we therefore invite such to examine the use of the same phrase elsewhere, by the same New Testament writers. In so doing they will be convinced that our definition, human nature, is the correct one, the Scriptural one. See the following uses of the phrase: Matt. 16:17; John 3:5, 6; I. Cor. 15:50.

* Christ is the title of our Lord as the New Creature, and of His office; while Jesus is the name of the Redeemer, through whose sacrifice comes to all men an opportunity to share in a resurrection of the dead.

"WHERE ARE THE DEAD?"

This sermon was published in **Bible Students Monthly,** Vol. 5, No.3. The interest aroused, and the great demand for copies of this sermon have been remarkable. A sample copy will be mailed to any one free.

New Danger in Christian Science

"DEATH is mortal error!" This is the declaration of so-called Christian Science. All Christian Scientists thus far have made failures; at least, according to their own theory. They had hoped that Mrs. Eddy would never yield to mortal error and hence that she would never die. But she, too, has gone the way of all the earth. How uncomfortable must be the religious theory which fails its votaries at the very last! Every other religious system at least claims progress, growth, from grace to grace; from knowledge to knowledge; from one attainment to another. But Christian Science must admit that thus far all of its votaries have made shipwreck of their faith in the end—have yielded, according to their own theory, to "mortal error"—to the error of thinking that there **is** such a thing as death and going into it. Alas! how poor and weak is the human mind! How easily deluded!

Behold Now a Grave Danger!

We have already pointed out that the teaching of Christian Science (that there is no sin and there is no death) is in direct contradiction to God's Word—"The wages of sin **is** death," "The soul that sinneth, it **shall** die." We have pointed out, on the contrary, that **Christian Science is in full agreement with Satan's first falsehood,** by which he deceived our first parents, saying, "Ye shall **not** surely die." (Gen. 3:4.) We do not mean to say that Christian Scientists are knowingly in league with Satan and willingly propagating his falsehoods. We have, however, declared and now repeat that we believe that Christian Science delusion is of Satan, with whose word it agrees, and that it is not of God, whose Word it contradicts.

The Apostle speaks of the "depths of Satan," and again says that "we are not ignorant of his devices." We have pointed out the probability that Satan would prosecute his work in the near future through various materializations for the further deception of humanity and their further enslavement to error. But it had not occurred to us that the Adversary might make more use of Mrs. Eddy after death than before it—that her "mortal error" might be made an occasion for the still further delusion and enslavement of well-meaning but deceived people. The latest pronouncement from one of Mrs. Eddy's most prominent followers, Augusta E. Stetson, implies much:—

(1) Christian Scientists are now directed to expect that, as Jesus arose from the dead and appeared to His disciples after His resurrection, so will Mrs. Eddy do. This, to us, means that if possible, the fallen angels will materialize and personate Mrs. Eddy for the further deception of those who have almost worshipped her. Such materializations and deceptions are only what we have expected, although we looked for nothing of this kind from the Christian Science quarter.

(2) That the teachings of Christian Science will hereafter be modeled more carefully along the line which we believe to be the Truth—teaching that the Millennium is nigh, even at the door, with its reign of righteousness and inauguration of a new social order. We may be sure, however, that our great Adversary, Satan, will not advocate any measure of the Truth except for the purpose of injuring it or to take advantage of seeds of Truth, which the Lord has been permitting us to plant through millions of copies of the press. It is a part of his policy, as the Apostle explains, to put light for darkness and darkness for light. At every presentation of the Truth of the past, Satan has more or less successfully introduced grievous errors under its cloak.

We give the following extracts from the New York "World":—

Augusta E. Stetson's Declarations

"I know, and every true believer in Christian Science must know, that Mrs. Eddy will make a manifestation, will reveal herself to me and to others, to the outside world, the unbelievers, too.

"The same situation exists to-day as when Jesus of Nazareth died and was buried. After three days He manifested Himself, to prove that there is life after death. Mrs. Eddy will do the same, for she occupies in the world of to-day precisely the same position that Jesus occupied in His day.

"It may take, will take, longer for Mrs. Eddy to pass through the experience of material death to the stage of demonstration of everlasting life. It may not occur for years, or it may occur to-morrow or next week. But she will manifest herself, and all men shall know of it.

"Those in the church who profess doubt of such a demonstration are like the disciples who doubted till they saw and felt of Jesus. I shall see Mrs. Eddy again, and I shall walk by her side, holding her hand, along the path that leads to life which has no death. All men who will believe will be shown how they may, by spiritual means, demonstrate over death, but first they must await Mrs. Eddy's manifestation.

"Yesterday I would not answer questions relating to the expected demonstration by Mrs. Eddy—her resurrection, as some call it I felt then that the hour for me to speak had not come. To-day I am convinced the time is proper. From all quarters I am receiving reports of demoralization and sadness in the field of Christian Science because of the delay in the demonstration and because of the spreading abroad of declarations that Mrs. Eddy will not manifest herself.

"To say that Mrs. Eddy is gone forever is to deny the very principles of Christian Science and to refute the teachings of her life and her works.

"The age of the gospel is closed," went on Mrs. Stetson, speaking in the most earnest way. "A new era is opening, the era of the one thousand years which the Bible tells us will follow the second appearance of Christ, the opening of the Millennium. Christ means Truth, and Mary Baker Eddy was Truth on earth again. I am waiting and watching, and my students are waiting and watching, for we know the moment is at hand when God will prove, in the person of Mrs. Eddy, that she was His inspired mouthpiece, to teach and unfold the glories of Truth and Love and Life which are represented by Christian Science."

"Many Are Called—Few Chosen"

"Come unto me, all ye that are weary and heavy laden and I will give you rest."—Matt. 11:28.

OUR TEXT assures us that the called ones of this Gospel Age are many in comparison with the few who will eventually be chosen as the "very elect"—who are elected or chosen to be the joint-heirs with Christ in the Messianic Kingdom, which is to bless the world of mankind in general—the non-elect. We now consider the call or invitation which has been made during this Gospel Age—the class to whom it has been extended.

It should be carefully noted that the Scriptures do not say that all are called. On the contrary they tell us that many are blind and deaf to God's message now being circulated—the Gospel. Such cannot be said to be called in any proper sense of the word. A call is an invitation which is heard. As we look out over the world in general we see the vast majority in heathen darkness, as the Apostle expresses it, "having no hope and without God in the world." (Eph. 2:12.) They have never heard of "the only Name given under heaven and amongst men whereby men must be saved."

Scriptures Misunderstood.

At the present time we have 1,200,000,000 that in no sense of the word are called by the Lord, and therefore have had no opportunity of responding to that call. With the thought that has prevailed for centuries, that these uncalled millions are doomed to eternal torture, the hearts of God's people have been very sorely troubled, and infidelity has been very greatly assisted into a denial of everything pertaining to Christian faith. All agree that it would be very unreasonable for the Creator of those 1,200,000,000 to expose them to the danger of eternal torment, and not give them the slightest opportunity for hearing of the only terms of salvation from it. But when we get the correct, the Scriptural view of the matter, we see that the penalty upon those 1,200,000,000 is, "Dying thou shalt die," and that in this particular they are not different from their fathers, who were under the same curse, or sentence of death—the Adamic condemnation. We see from the Scriptures, too, that our Lord Jesus "by the grace of God tasted death for every man"—"to be testified in due time." (Heb. 2:9; 1 Tim. 2:6.) Jesus, therefore, tasted death for all these 1,200,000,000 and for all their forefathers. He has given the ransom price for their sins as well as for ours, the Church's, and a resultant blessing must come to them as well as to us. The coming blessing is a rescue from the sin-and-death conditions in which they were born; an opportunity for rising out of those conditions of degradation, up, up, up, to full perfection of nature, and all that was lost through Adam's disobedience. This work of Divine Grace we see is to be accomplished for the world during the Messianic Age, when Christ and the Elect Church will constitute God's Kingdom, with power and great glory for the blessing of the world.

The Advantage of the Hearing Ear.

We who have heard the Lord's voice calling us, inviting us during this Age to joint-heirship in the Kingdom, have an advantage over the heathen, as knowledge is always an advantage. No injustice is done the heathen in leaving them without this knowledge, but a favor is conferred upon those who have the hearing ear. Our salvation, like the world's, waits for the New Age. In the morning of that glorious thousand-year-day the Church is to be rescued first, as it is written, "God will help her early in the morning." (Psa. 46:5.) These He will use here as His instrumentalities in blessing the heathen and all the families of the earth, as says the Apostle John, "The Spirit and the Bride shall say come, and whosoever will may come and take of the water of life freely." (Rev. 22:17.) The Bride must be developed before she can join with the Spirit in inviting the world to the blessing which God has in reservation, and this Gospel Age is for the very purpose of calling and testing, proving and selecting the Bride class; and at the close of this Age the marriage of the Lamb will come, and the faithful Church will thenceforth be the Bride in glory, and in association with the Bridegroom in His Kingdom work. Thus our second blessing is the privilege of accepting God's gracious arrangement and becoming his "very elect."

Christendom's 400,000,000.

Having disposed of the 1,200,000,000 of heathendom, and finding that they have no call, but are under gross darkness, blindness, we now turn our attention to the estimated 400,000,000 called Christendom, and ask to what extent have these seen, heard and understood respecting the grace of God in Christ. Many of them have heard church bells ring, many of them have been inside edifices consecrated to the worship of God, but a comparatively small number have ever really heard, in the sense of truly understanding or knowing the meaning of the Gospel message. These few who have some understanding of the message are generally confused by it, and by reason of this confusion and misunderstanding of the call they are split into an hundred parties and sects. Some lay most stress upon election, others upon free grace, others upon immersion, others upon various forms of church government, etc. Out of the whole number only a comparatively small proportion have any clear conception of the Truth—of how we became sinners, of what the penalty against the race is, of how Christ paid the penalty, of how His death was the satisfaction for our sins, of how God could be just and justify those who believe in Jesus, or how the call began at Pentecost and continued down during the Age, of the purpose and object of the call, what the called are called to and what are the terms and conditions of the call, and what will be the result to the majority after, from amongst the called ones, a few shall have been chosen to be the Bride of Christ, the "very elect."

Light for the Righteous.

This is certainly a fair statement of the world's ignorance, and it is corroborated by the Apostle, who tells us in so many words that "The God of this world hath blinded the minds of those who believe not," and he again intimates that even believers see only in part. (2 Cor. 4:4; 1 Cor. 13:12.) Again he assures us that we who are believers should desire increasing light, and be assured that God intended the light for the Church only—"Light is sown for the righteous, truth for the upright in heart"; and again, "Thy Word is a lamp to my feet, a lantern to my footsteps"; and again, "The path of the just is as a shining light, which shineth more and more until the perfect day." (Psa. 97:11; 119:105; Prov. 4:18.) The Apostle prays for the Church along the same lines, intimating a measure of blindness continuing with us for some time after we have accepted Christ and have become His followers. His words are, "For this cause I bow my knees unto the Father of our Lord Jeusus Christ—that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and height and depth; and to know the love of Christ, which passeth knowlege."—Eph. 3:14, 17, 18.

Many, Yet Few.

Do we not see, then, that the called ones mentioned by our Lord as "many called" are merely many in proportion to the few who will constitute the elect? and that the number of called is not many as respects the whole number of our race, but, on the contrary, few? So then, our Lord's words, interpreted by other Scriptures, signify that a few of the world are called during this Gospel Age, whereas none of the world were called prior to this Gospel Age, during the 4,000 years from Adam to Jesus. (Eph. 2:12.) Only the Jewish nation was then dealt with by the Lord at all, and they were not called under the terms of this Gospel Age. As we see the selection which the Lord is making, we should appreciate the more the value of our knowledge of Him, and whatever we have heard of His Call, that by using the same we may greatly profit ourselves and secure the "pearl of great price," joint-heirship with our Lord in His Kingdom. We should make our calling and election sure by diligent faithfulness to the terms and conditions regulating this selection.

Is Poverty a Blessing?

Why did not our Lord say, "Come ye righteous, come ye educated, come ye wise, come ye rich?" Why did He on the contrary say, "Come unto Me, all ye that labor and are heavy laden"? Why did he so frequently intimate that His chosen ones would be composed chiefly of the poor of this world, rich in faith? Why did he say through His Apostles, "Not many rich, not many great, not many learned, not many noble, not many wise hath God chosen, but chiefly the poor of this world"? (1 Cor. 1:26, 27; Jas. 2:5.) The answer is not far to seek: The rich, the noble, the learned, the self-satisfied righteous are not in the condition of heart to hunger and thirst after the things which God has to give now. And God is so presenting His Truth now that it will appeal only to those of a certain character, a certain kind of disposition. As for the righteous He informs us that there are none such, that all have sinned and come short, all have violated the Divine Law, and all are under the sentence of that Law, even though some have sinned much more egregiously than others.—Rom. 3:10.

As for education and wisdom, these do not enter into the Lord's call, because, as the Apostle declares, much of it is foolishness in God's sight, because much of it is error; and when God gets ready to give knowlege and wisdom to His "very elect" he can give them the pure article. (1. Cor. 13:10).

Why the Poor?

But why should he seek the poor? Has he need of poverty? We answer, No! and He is not seeking all of the poor; but the poor in purse, poor in influence, poor in education and poor in character, with all their disadvantages, have the great advantage that their condition is favorable to humility—it is easier for them to accept the Lord's terms and conditions and to give their all than it is for others who have more to give up and who feel less their complete dependence. So, then, without despising greatness, nobility, riches, honors, but while rightly appreciating and valuing these, let us learn to appreciate the advantages we have if we are humble, poor and lowly. And those who are rich in any of these particulars must learn the same lesson, that in order to be of the Lord's followers they must become poor—that faithfulness to Him will cost them their influence in the world; faithfulness to Him will lead them to lay at His feet all of their wealth, financial, intellectual and moral—all to be used in joyful service of the King.

Come, Ye Laboring and Heavy Laden.

But the real pith of our Lord's words lies in the terms, "Ye that labor and are heavy laden." This may have a measure of application to farm labor, counting house labor, factory labor, etc., but its special significance is to a labor of heart, heavy laden with its appreciation of sin and degradation. Some of us, in our ignorance of the true standards of righteousness, may at one time have had very self-satisfied sentiments before coming to the Lord and entering into a covenant with Him and accepting His favor and the covering of His Robe. We perhaps have been thoughtless respecting what should be the true standard before the human heart, what should be the true standard of responsibility to God and to our fellow men; but as the eyes of our understanding become opened to the facts, as we struggle with ourselves for mastery over inherited weaknesses and frailties, as we obtain high ideals and seek to measure up to them, we find ourselves weary and heavy laden in the attempt. Happy is the man who has reached this condition of realizing his own meanness by nature, and of getting a glimpse of the grandeur of Divine perfection, the standard, the ideal.

"And I Will Give You Rest."

Those who have come to Jesus in response to His invitation find in Him, in His Fellowship, in His Word, in His peace, which comes from believing His promises, a blessing far beyond anything they could at first understand.—(1 Cor. 2:9, 10.)

They find that they have assistances in the assurance of their Master that the present rest of faith will by and by be succeeded by the actual rest of the Kingdom; that what they have by faith now in anticipation, they are to more than realize by and by when in the resurrection they shall be changed in a moment, in the twinkling of an eye, and be like their Redeemer—see Him as He is and share His glory. To the extent that they can exercise this faith in the Lord and in His promises present and future, in that same proportion they have cause for rejoicing, and experience the rest, the peace, the blessing, which the Master assures us will be theirs when He said, "I will give you rest."

"According to Thy Faith."

But some one will say, We cannot exercise this faith; we must hold on to the things of this present life; we cannot sacrifice social position, or wealth, or honor of men, or time, or influence—we cannot sacrifice these on a bare hope of a better resurrection and an everlasting glory in the Kingdom. We must walk by sight not by faith. Why should God make a test of faith? Ah, we answer, that is the very point: The Lord is making, an election according to faith, as we read, "According to your faith be it unto you." Not every person is able to exercise this faith, and those who cannot do so are not to be eternally tortured because of their inability. Nevertheless their failure to exercise faith demonstrates that they cannot belong to the class which the Lord is now electing or selecting. Their blessing will come in the Messianic Age, where knowledge and sight will give place to faith and trust. Blessed therefore are the poor in spirit; it is easier for them to exercise faith—easier, therefore, for them to come into alignment with the Divine conditions. Let all of us who have been laboring and heavy laden with an appreciation of our own weaknesses and imperfections, and who have heard the Master's voice assuring us that He has paid the penalty and that He appropriates to us of His merit to give us a standing before the Father, count all things but loss and dross that we may win Christ—a place in the anointed, glorified Church; that we may be heirs of God, joint-heirs with Jesus Christ our Lord in the incorruptible inheritance which, under the great Abrahamic Covenant, the Oath-Bound Covenant, is to bless the world.

A CREED.

This is my creed: To live as I would
If I knew that today were my last;
To strive to do all that I can that is good,
To forgive the wrong done in the past.
As I'd close up my life, I would close up each day,
So that as I lie down to my rest,
I could go to the Master and truthfully say,
I have tried to do, truly, my best.

Tomorrow's too distant for me to repair
Any harm I have heedlessly done;
My record today must be spotless and fair,
My race must be openly run;
I must leave none behind at the close of the day,
As I'd leave none behind when I die,
Who would think of my work and then bitterly say
That I had been living a lie.

If tonight I'm required to lay down my life,
In the midst of the struggle and strife,
I should like Him to know, through my struggles and strife,
That I made the most out of my life.
That I carried my burdens as far as I could,
And I have no excuses to give;
That I toiled to the full of my powers for good,
And up to my best tried to live.

D. A. C.

THOSE TO WHOM THE KINGDOM WILL BE GIVEN.

Our Lord made it quite plain as to who would be granted the Kingdom of Heaven when it is established in great power and glory on the earth. These are His charming words: "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

FREE LITERATURE.

Send post-card request to the editor for free copies of this paper. Some of the interesting subjects you may have for asking, are:

Where are the Dead?
What is the Soul?
Calamities—Why Permitted?
Spiritism, Mormonism, etc., their Mysteries Explained.
Card. Gibbons on Church Unity.
Do you believe in the Resurrection?
Our Lord's Return.
Is Christian Science Scriptural?
Church of the Living God.
Why Financiers Tremble.
Clergy Ordination Fraudulent.
Distress of Nations preceding Armageddon.
The Battle of Armageddon.
God's Message to the Jews.
Great Prophecy of Matt. 24.
Earthquakes in Prophecy.
God's Law Universal and Eternal.
Thieves in Paradise.
The Handwriting on the Wall.
Great Pyramid a Divine Oracle.
Philosophy of the Deluge.
What is Baptism?
Fire and Brimstone Repudiated.
Purgatory Fires not Now but Soon!
Emp'r Constantine Trinity-Maker.
The Law of Retribution.
Immortality of the Soul.
Rebel Satan Doomed to Death.
Sheep and Goats Parable.
The Rich Man in Hell.
What is a Christian.
Ancient Garden of Eden.
Some Foreign Mission Facts.
How Jesus Preached to the Spirits in Prison.
Social Conditions beyond Human Control.
Thousand-Year Day of Judgment.
Existence of a Supreme Intelligent Creator Established.
A Great Prophecy Nearing Fulfilment.

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Gathering the Lord's Jewels

"What Son is He the Father Chasteneth Not"

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:17.

JEWELS have a value of their own, an intrinsic quality, and no doubt would be appreciated if they were very plentiful, but their appreciation is all the more marked because of their comparative scarcity. The figures and similes used throughout the Scriptures by the holy Spirit are full of significance, and this one as well as others. When the Lord likens his faithful people to the precious stones, jewels, it signifies that there is an intrinsic value or beauty that he appreciates, and it implies also that such characters are, in comparison with the world, very scarce—a "little flock."

Our text points to the close of the Gospel Age, and not only tells us that the Lord will not gather his jewels sooner, but implies also that the only class to be gathered at that time will be the jewel class—he comes to make up his jewels. We have here a contradiction of the ordinary thoughts on this subject: (1) That the Lord has been gathering his jewels all along for the past six thousand years; evidently an erroneous thought, since he has appointed a day, in the end of this age, in which he will gather, or make up, his jewels. (2) It exposes the fallacy of the thought that e respectable, half-way dece... gathered to the Lord, and share in his Kingdom; for it distinctly points out that a very exceptional class only will be sought for and gathered.

The class here described as jewels are contrasted with other classes in the context (v. 15), "the proud," who have much of the success of the present time, and workers of wickedness, who tempt God, and are not careful to please and serve him—and such evidently are the majority of mankind. The jewel class is described in v. 16 as "They that feared Jehovah"—that reverenced him, "and that thought upon his Word."

But, we inquire, Where are jewels usually found? The answer of the figure is that jewels may be found in very unexpected places, as, for instance, the diamonds of South Africa are sometimes mingled with the ordinary gravel, and sometimes imbedded in bluish-black clay. They all require to be searched after, and generally require to be washed from the mire, **before being prepared** to refract the light. So some of these "jewels," whom the Lord is now seeking out from the world, are found in the ordinary walks of life, and some came from deep down in the mire of sin. In the world of mankind the Lord does not expect to find the jewels in perfect order, shaped, cut, polished and ready for the setting in glory. On the contrary, by one class of his servants he lifts them out of the mire of sin and out of the horrible pit, and washes them, cleanses them from sin through the merit of his own precious blood, and through his Word; and then through other servants and providences he polishes them with divine skill, to the intent that they may reflect and refract the light of the glory of God—the divine character,—justice, wisdom, love.

As the diamond in its rough state, uncut, unpolished, would have no more value than any other common stone for ordinary purposes, so those whom the Lord is selecting and preparing as his jewels are to derive their ultimate value from the cutting, shaping, polishing, of their characters under divine providence; as it is written, "We are his workmanship." (Eph. 2:10.) We cannot suppose the illustration to be perfect in every particular, yet we may readily see that, while divine grace is to be credited with the entire outcome —the beauty and grace of the finished jewel—yet nevertheless divine grace operates according to principles and conditions, under divine law. As the experienced diamond miners reject the soft clay and various of the hard stones, in seeking for those of the desirable kind, so the great Jewel-Gatherer operates according to a principle in seeking for his jewels.

"Even as Many as the Lord Shall Call"

The hardness of the diamond may be used to represent **character**, and we are to remember that character belongs to the individual and not to God. Each of us must have his own character, and only in proportion as each has character can he hope to be accepted finally as a jewel, for those without character will not endure the tests. As the diamond-seeker lays hold upon everything in his path that gives evidence of having the diamond quality, so divine grace, operating in the diamond field of the world (Christendom, and wherever the Word of the Lord has gone), lays hold upon all who have anything resembling character. The soft, the pliable, the uncrystallized, are not being sought now, and coming in contact with divine grace are passed by. Only such as give evidence of character are thought even worthy of washing and testing.

The hard crystallization of the diamond corresponds to willingness toward ... individual, and unless ... willingness toward God and righteousness there is none of the jewel quality which the Lord is now seeking. Those whose wills are formed, crystallized, set, determined for righteousness, are they whom the Lord is now seeking. And here we have the imperfection of the simile; for, while all diamonds are alike hard, the great Jewel-Seeker accepts some in whom the crystallizing process is incomplete, and "helps our infirmities," developing in us by his providences the quality of firmness for righteousness, at the same time that he polishes us.—Rom. 8:26.

But even when the rough diamond has been found, as before observed, it would be of no value, except as it could be cut—indeed, of less value than other stones and clay for many purposes. So it is with those whom divine grace finds in the mire of sin, having, nevertheless, will or character desiring righteousness, truth, goodness, justice,—"feeling after God" (Acts 17:27); the great Jewel-Cutter, the great Lapidarist, must really **give them all their value**, by his wisdom and skill in shaping, cutting and polishing them. Yet, on the other hand, he could not cut, shape or polish that which had not the quality or character, the will for righteousness, essential to the receiving of such a polishing. Those, therefore, who are in the hands of the great Lapidarist, and undergoing his polishing process, must first have passed through the previous experience of having been **found** of divine grace—found of the Lord Jesus; must first have been washed; and must have been accepted as having wills desirous of harmony with the divine mind. Therefore, they may take pleasure in all the trying experiences and difficulties through which our Lord Jesus causes them to pa s as various parts of the grinding and polishing process, necessary to their completion as Jehovah's jewels, to be made up by the close of the Gospel Age, and to be set in the gold of the divine nature, to reflect the beauties of the divine character forever.

It is in harmony with this thought that the Apostle encourages us to rejoice in tribulation, knowing that it is working out for us patience, experience, hope, brotherly kindness. love,—the various facets of the jewel essential to it in the eyes of him who is shortly to gather his jewels. The Apostle again speaks of even the most trying and difficult experiences of the Christian life as being "light afflictions," and he speaks of the present life as being, in comparison to the eternal future, but "a moment," saying, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—Rom. 5:3-5; 2 Cor. 4:17.

"Abandon Us Not In Temptation."

The lapidarist takes firm hold upon the jewel which he has already tested and proved to have the requisite jewel quality, and encasing it in a suitable instrument, he presses it against the friction, a lap-wheel, with just the required amount of pressure to cut away the roughness and unevenness, and to effect the necessary shaping and polishing. The process requires great skill, otherwise at times much of the value of the stone might be lost through misshaping; hence only skilled workmen are employed in this department.

For instance, the celebrated Kohinoor diamond originally weighed nearly 800 karats, but in the hands of a poor cutter was reduced to 280 karats. Yet so much of a diamond's value depends on **skilful cutting**, that more than one-half of its size was subsequently sacrificed in recutting it, to obtain symmetry, beauty, and refractive power, and now it weighs less than 107 karats.

So it is with the polishing of the Lord's jewels; their value depends much on proper cutting; and this is entrusted only to the skilled hands of our Lord Jesus Christ, of whom we are assured in advance that he was tempted in all points like as we are —that he himself passed through similar experiences of testings, etc., at the Father's hands. He knows just what we need to perfect us, so that we will be pleasing and acceptable to the Father, to reflect and refract the light of his glory when it shall fall upon us in our finished state. A part of our lesson is to have faith in this great Master-Workman whom the Father has appointed to shape and polish us. We may require much more trimming on some sides of our characters than on others; and the disposition often is to "draw back," to be not fully submissive, to fear that the Lord has forgotten and abandoned us in trial. But infinite wisdom assures us, guarantees us, that this is not so, and that to draw back would leave us "unfit for the Kingdom."—Heb. 13:5; Luke 9:62.

The earthly lapidary imbeds in cement the jewel he is polishing, except the facet which he is grinding, so that neither he nor any other sees it during the operation, except as he lifts it, cools it and examines the progress of his work; but all the while he knows just what is being done, for he has an instrument called a "Lapidary's Dial," which indicates the position of the jewel exactly, and avoids the poor cutting of olden times.

And just so it is with the Lord's jewels: "The world knoweth us not"—it has seen the wheel of discipline which has been cutting the Lord's jewels for centuries, but it has not understood the necessity and value of the process. It may even have caught an occasional glimpse of the jewels, but not to any advantage—not so as to be able to know the real merit of their characters or the value of the cutting and polishing, for even the already finished facets are smeared with the cement and slime from the grindwheel. But the great, loving Master-Workman and Lapidarist-in-Chief knows and has explained it all to the "jewels"; and they know in part now, and by faith are trusting all the remainder, singing in their hearts, "He knows, He knows!" "He will not suffer us to be tempted above that we are able to bear, but will with the temptation provide also a way of escape." Yes, the Lord knows just how much pressure to apply,—just how much friction is necessary—and will not willingly afflict us, or cause tribulation which he cannot and will not overrule for our good. And being thus assured that all things are working together for good to them that love God, his living jewels can "rejoice in tribulation," knowing that it is working out in them the peaceable fruits of righteousness—of love, and that such experiences are essential, and that without them they could never be amongst the gathered jewels.

"What Son is He that the Father Chasteneth Not?"

Our text, after speaking of the gathering of the jewel class, drops the figure and refers to the same class as God's sons, saying, "And I will spare them, as a man spareth his own son that serveth him." Here we have the distinction always held out, as between those who are servants merely, and those who are serving sons. Moses was faithful as a servant over his house (natural Israel), but Christ is faithful as a Son, over his house (the elect Church)—the house or family of sons, who have received the spirit of adoption, the holy Spirit. Although sons, yet they must learn **obedience** no less thoroughly than if they were merely servants. Indeed, as sons, it is all the more necessary that they learn the lessons of obedience to the Father; more, much more, is to be expected of a son in his father's service, than of one who is not a son. He is expected to engage in the service in the Spirit of his Father, moved by the same impulses of justice and love, because **"begotten again"** by that spirit of holiness. As a son he requires no less careful, but more careful, training than a servant; more careful disciplining at the Father's hands; for is he not his representative and to be his heir?—Heb. 3:5, 6; 12:7; Rom. 8:15, 17.

While these sons are not to be spared from the polishing processes necessary to make them acceptable as sons,—"accepted in the Beloved"—nevertheless they are to be spared from something, our text assures us. Other Scriptures show us that this class is to be spared, (1) from the great time of tribulation which is to come upon the whole world of mankind in the end of this age; in harmony with our Lord's words, "Watch ye, that ye may be accounted worthy **to escape all these things that shall come to pass**, and to stand before the Son of Man." (2) They are to escape the thousand years of judgment, or trial, coming upon the world, which has its beginning in the time of trouble of "the time of the end." Thus the Apostle declares that this class of faithful sons, the jewel class, **"shall not** come into condemnation [judgment] with the world."—Luke 21:36; 1 Cor. 11:32; John 5:24.

Nor does this imply that the world's trial, or judgment. will be an unendurable one; for, quite to the contrary, we are assured that it will be most favorable, that the Lord "will judge the world in righteousness" during the Millennial Age. But for the Church to have share in that trial would mean a **prolongation** of the period of trial; it would mean also a thousand years of delay in entering into the joys of the Lord in the fullest sense,—a thousand years of delay in attaining to that which is perfect. And not only so, but, as we have seen from other Scriptures, and as is implied in this Scripture, the class now being selected is a jewel class, differing in many respects from the world of mankind in general, all of whom have been redeemed, and for all of whom a way of escape will be provided, from the inherited Adamic sin and penalty, "in due time."—1 Tim. 2:6.

"Afterward It Yieldeth the Peaceable Fruits of Righteousness"

Nor are we to suppose that those who are now pressed against the wheel of tribulation, difficulty, are thereby made miserable. Quite to the contrary, they realize, as the Scriptures point out they should, a joy and peace which the world knows not of—which the world can neither give nor take away. And

"WHERE ARE THE DEAD?"

This sermon was published in a recent issue of THE BIBLE STUDENTS MONTHLY. The interest aroused, and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to any one free.

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when it is remembered that their severe experiences and polishings are "but for a moment," as compared with the longer disciplines of those who will be dealt with in the Millennial Age,—when it is remembered also that in proportion to their trials and difficulties they are granted the "more grace," and additionally that the reward shall be exceedingly, abundantly more than they could ask or think, according to the exceeding great and precious promises of the divine Word,—then ye can see that this house of sons, these "jewels" now being prepared by the Lord, are truly highly favored above all men, and may well take the spoiling of their goods (worldly reputation, etc., included) joyfully; knowing that these things are but working out their "far more exceeding and eternal weight of glory."—2 Cor. 4:17.

In speaking of us as sons of God, the Scriptures declare that we are in the school of Christ (the same thought as the cutting of the jewels); and of those who will ultimately be accepted as sons, they show that they will be such as finish their course with joy,—such as will have complied with the predestinated conditions; viz., that all who will be of that son class (the jewels) must be copies of God's dear Son, who himself is the greatest, most brilliant and absolutely perfect one.—Rom. 8:29, 30.

The process of seeking the house of sons, the jewels, and polishing them, has already been in progress for over eighteen centuries; and the Scriptures indicate to us that now the end of the age is upon us, the time for making up or gathering these jewels, and setting them in the glory of the divine nature, preparatory to the new age in which they shall be exalted as the light of the world. The signs of the times clearly indicate, in harmony with this, that the great time of trouble for the world is nigh, even at the door, to prepare the world for the coming blessings. Hence we see that if we are to be amongst the acceptable jewels, amongst those sons who shall be spared from the calamities approaching, we have need to give diligence, and to coöperate with the great Master-Workman, that the shaping and polishing of our hearts, our wills, may be perfected quickly, and that we may be ready to share a glorious part, when he comes to make up his jewels, his loved and his own.

"Then Shall Ye . . . Discern Between the Righteous and the Wicked"

The Lord, through the prophet, indicates that as soon as the jewels shall have been gathered there will be a general change in his dealings with the world of mankind. Verse 15 shows how it is at the present time, while the polishing of the Lord's jewels progresses; the unfaithful and the worldly frequently seem to have the advantage; but v. 18 points out that after this polishing of the jewels is completed, and they have been set in the great crown of rejoicing at the end of this age, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Now, while evil predominates, while "the prince of this world" (John 14:30) reigns unbound, and while "they that tempt God are even delivered," it would be difficult, by outward evidences, to judge of who are the Lord's favored ones. Indeed, his favored ones, his "jewels," seem to be less favored and to have more afflictions, more trials, more persecutions, more difficulties, a narrower way, than others. And amongst them, consequently, are "not found many great or rich or wise, but chiefly the poor of this world, rich in faith, and prospectively heirs of the Kingdom (Jas. 2:5). But when these shall be glorified with their Lord in the Kingdom—then there shall be a general change, a turning round. No longer will the wicked and those who tempt God be found in power and in influence and in prosperity, and the humble, the meek, the godly, suffer persecution and tribulation; but contrariwise, of that time, when Christ's Millennial reign shall be inaugurated, it is declared prophetically, "In his day the righteous shall flourish," and the "evil-doer shall be cut off."—Satan shall be bound also.—Psa. 72:7; 37:9; Rev. 20.2.

"They . . . Spake Often One to Another"

But glancing back at the context we see another suggestion respecting the disposition of this "jewel" class during their time of polishing. We read, "They that feared [reverenced] the Lord spake often one to another" (v. 16). Ah, yes! What could be more natural than a desire for communion with all who are of "like precious faith," all who are similarly in the hands of the Lapidarist, undergoing polishing, all who are of the same character, disposition, as respects God and his righteousness? Our Lord points out that "love of the brethren" will be a marked quality in all his servant-sons, for he that loveth him that begat loveth also him that is begotten of God. (I John 5:1.) And the tendency of the mutual love of the "brethren" is to meet frequently and (personally or through the printed or written page) to speak to each other. The Apostle Paul distinctly calls to our attention the propriety, yea, the necessity, for this class meeting together. He exhorts, "Forget not the assembling of yourselves together, ... and so much the more as ye see the day [the day of gathering of the 'jewels'] drawing nigh." It is to the same end that our Lord has made some of his promises to his people collectively saying, "When two or three of you are met in my name, there am I in the midst."—Matt. 18:20; Heb. 10:25.

There is a thought also in the word "together"; the sons of God are not merely anxious for a meeting in which the world, the flesh and the devil will commingle—they are anxious specially for fellowship with each other, with those who have similar characters, similar faith in the precious blood, similar consecration, and who are similarly passing through the hands of the great Polisher, to be prepared for association in glory. This desire for fellowship with one another is not selfishness, nor an impropriety; on the contrary, our Lord declares that those who love the light come to the light, while those who love darkness shun the light; and the Apostle inquires, "What communion hath light with darkness?" and he points out distinctly that while Satan and the children of darkness may simulate the table of the Lord and the grace of his truth, yet there is no real harmony or fellowship between their table and the Lord's table, upon which he sets forth the precious truth for his beloved.

When we read that these faithful "spake together," we naturally inquire respecting the topic of their converse, the subject upon which they communicate. It is not stated here, but is clearly stated elsewhere in the inspired Word. The Apostle points out that such "mind heavenly things," and contrasts them with others of the earth, earthy who "mind earthly things," and whose god is their belly. Their converse, therefore, will not be respecting earthly pleasures, food and raiment, the ambitions of the natural mind, the pride of life, etc., but will be respecting "the things which belong unto their peace," the things which are uppermost in their hearts; for these are all seeking "first the Kingdom of heaven and its righteousness," and in earthly matters are "content with such things as they have,"—as the Lord's providence shall arrange for them.

The New Song in Their Mouth.

Neither do they come together to lament the trials and difficulties by the way, although there may be some occasions when the majority may "weep with those that weep." Usually, however, the proper condition is that in which each should live so in the light of the Father's countenance that the trials and difficulties of the present life, which would be terrible and burdensome to the world unsustained by divine grace, will be to these but "light afflictions;" and as children of the heavenly King, instead of going mourning all their days, they will rejoice—rejoice in the tribulation and adversity, as well as in prosperity. Accordingly, as the sentiment of this class, it is written,—"He hath put a new song in my mouth, even the loving kindness of our God."

It is quite in harmony with this that the Apostle prays for some, that they may be enabled to "comprehend with all saints the length and the breadth, the height and the depth of the love of God which passeth all understanding." Those who have received this "new song," and have comprehended its meaning, with the saints in general, will have, in this love of God, and in the wide and deep, high and glorious plan of God for the salvation first of the elect Church, and subsequently of the world of mankind—"whosoever will"—an abundant theme, a never-ending theme, a theme above all others, which will fill their hearts and fill their minds. It will crowd out worldly topics, as being not worthy to be compared. It will crowd out complainings and murmurings, as being wholly improper on the part of those who have been recipients of so many divine favors, and "much advantage every way," in that we have delivered unto us the divine oracles—and especially in view of our adoption into the family of God as sons and "joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

While it would be wholly improper for the consecrated ones to thrust out others who desire to meet with them, or to attempt to judge the hearts of those who profess faith in the ransom and full consecration to the Lord, yet to the extent that those who have received the holy Spirit of adoption let their light shine out properly, and seek to "edify one another," and to "build one another up in the most holy faith," in that proportion the insincere, the unconsecrated and the hypocritical, will find less and less to attract them. And in consequence "those who fear the Lord and who think upon his Word" find all the more of blessed spiritual communion and edification.

The class of whom the Apostle says that they are sensual, earthly, having not the Spirit of the Lord, make disturbance when they come amongst the true sons of God, and do injury, because with them as with others it is true, as it is written, "Out of the abundance of the heart the mouth speaketh," and their hearts, filled with pride, selfishness, vain-glory and ambition, overflow through their mouths; and communication with such is unprofitable. From such evil hearts come evil words of envy, slander, hatred, malice, strife, selfish suggestions contrary to the Word and Spirit of the Lord. Such edify no one; their influence is always pernicious; they build not up in the most holy faith, but, on the contrary, tend to develop and to cultivate roots of bitterness, whereby often "many are defiled."—Heb. 12:15.

Those who really [illegible] ence his name, [illegible] his Word, who are seeking to copy his disposition, and to be fashioned under the hand of divine providence, should see to it that the class we have described, of whom the Apostle declares that their envy, malice, hatred, strifes, etc., are works of the devil, do not get opportunities to work their evil works. They should do this, first, by showing their disapproval of all evil speaking and evil works; and those who cannot show their disapproval by words of kindly admonition, pointing out that such things are not from God, but from the Adversary, should at least manifest their disapproval in their withholding any look of sympathy with such a course and by breaking off the conversation, and very generally avoiding the company of such; and by the more strict attention to their own words and conduct, that therein they may "show forth the praises of him who hath called us out of darkness into his marvelous light."

Another thought in this connection that we should not overlook, is that brought to our attention in the words, "And the Lord hearkened and heard it." How often would the sons of God be greatly blessed as they meet together to talk over the divine plan, the divine goodness, wisdom, love, justice, and to help one another, and to encourage one another with psalms, hymns, spiritual songs, and by refreshing one another's minds with the exceeding great and precious promises which belong to them that reverence the Lord,—how much would such be blessed, if they could always have in memory this statement, that the Lord is hearkening, is listening to our conversation when we speak together. He listens to see who, out of good hearts, speak forth those things which are loving, gentle, pure, good, true, as distinguished from those who are careless of the truth, and whose words are vain or frivolous, or worse than this, slanderous, enmitous and selfish.

Let all the sons of God remember the importance of honesty, "truth in the inward parts," when they come together as members of the Body of Christ, to study the divine Word, and to help one another, and "let nothing be done through strife or vain glory," but let each esteem the other greater in saintliness than himself,—seeking to see in each other, so far as possible, the good, the noble, the true; and let each seek to watch his own heart, and to know of his own blemishes. Thus let personal humility and love of the brethren keep pace with our growth in knowledge of divine things; otherwise let us be assured that we are in the sifting and separating time, and that all who have not this spirit of humility, patience, gentleness, brotherly kindness, love, will surely be separated.—1 John 2:19.

Some will not be amongst those who [illegible] jewels, because the [illegible] the Lord will gather will be pure, "first-water" diamonds—stainless. They are to be faultless in love before the Father; and perfect love not only casts out fear, but casts out also selfishness, animosity, evil surmises and evil speakings as well as self-love, pride. Oh, how beautiful will be the Lord's Jewels! How full of meaning is the statement that our Lord Jesus, the great Jewel, polished by the divine hand, and after whose likeness we are to be polished, "shall come to be glorified in his saints, and to be admired [Head and Body] of all them that believe in that day," by all those who, during the Millennial day, come into harmony with God, through Christ, under the terms of the New Covenant sealed by the precious blood.—2 Thess. 1:10.

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Thrust in Thy Sickle

"The World that Was"—"The Present Evil World"—"The World to Come"

Text:—"Thrust in thy sickle, and reap; for the time is come for thee to reap."—Rev. 14:15.

Intelligent people appear to reason upon every subject under the sun except on religion. Approach a man upon any matter of industry or social progress or political economy or finance and we find him reasonably alert to the general law of Cause and Effect, but when it comes to religion the same man refuses to recognize or follow such laws. To illustrate: If a thousand religious men and women were asked to give some general outline of the Divine Plan under which humanity is being dealt with by the Almighty, Nine Hundred and Ninety-Nine of them would look at you in blank astonishment as though it were absurd to suppose that God would conduct his affairs along the lines of order, reason and common sense—Cause and Effect. On the contrary the Scriptures everywhere hold that our Creator is systematically ordering the affairs of earth and "working all things according to the counsel of his own will" (Ephesians, i, 11).

St. Peter divides the world's history into three great epochs, which our common version Bible designates as "*worlds*." The first of these, he says, lasted from the creation of our first parents to the flood. The flood was the harvest time, the reaping time, of that epoch. It was the conclusion to the course of sin which, he tells us, there prevailed. And only eight persons, Noah and his family, were carried over as a nucleus for another great epoch or "world," which St. Peter calls, "[illegible] world that now is," and which St. Paul calls, "This present evil world" or epoch, and of which Jesus states, "My kingdom is not of this world (epoch)" while again he informs us that Satan is "the Prince of this world."

Certain things have [illegible] ress—certain great instructions in his blessings from the Almighty during this long period of over Forty-three Hundred years. "This present evil world" or epoch is to have a harvest time and its affairs are to be as thoroughly wound up, completed, as were the affairs of "the world before the flood." Then a new epoch or "world to come" will dawn, the character of which is clearly delineated in the Scriptures as being very contrary in every way to that of "this present evil world." It will be "The world to come, whereof we speak," the new epoch, figuratively said to have "a new heavens and a new earth," in which the Lord will dominate human affairs. His elect Church of the present time associated with him as his Bride, will constitute the "new heavens" or new spiritual domination under which human regeneration will bring the "new earth." Under that new dispensation everything will be in accord with the character of its King, the Prince of Light and Righteousness, just as the conditions of "the present evil world" are in harmony with the characteristics of the "Prince of this world, who now worketh in the hearts of the children of disobedience"—"the Prince of Darkness."

"The World That Was."

The "world" or epoch which ended at the flood accomplished a great work. It was during that period of Sixteen Hundred and Fifty-six years that God first tested Satan by permitting him to have an opportunuity to show the traitorous attitude of his heart in connection with our first parents. Desiring to establish himself as an Emperor over earth, separate and distinct from the Empire of Jehovah, Lucifer became Satan, God's Adversary, and has since continued in his opposition to the Divine will. Our first parents, through Satan's lie, were led into disobedience to God, which resulted in the *death sentence* on Adam and his race. Subsequently for centuries the holy angels were allowed to have intercourse with fallen men, with a view to helping them back into harmony with God, not that God expected any such results, for he already knew that there could be no recovery of humanity, except through the merit of the Redeemer, whose sacrifice would purchase the world and whose reign as the King of kings and Lord of lords would ultimately restore the willing and obedient of the race. But the angels to all eternity might have supposed that an easier way of saving men was possible; that if permitted they could educate, assist and uplift mankind out of sin and death conditions back to harmony with God. God not only desired to show that all such results were impossible, but also he desired to use the opportunity to test, to prove, the loyalty, the faithfulness of the angelic hosts.

Amongst the liberties granted to all the angels at that time was the power to materialize—to assume human forms. We need not stop to discuss the possibility of this, for we are addressing those who believe the Scriptural record, and to such it will be quite sufficient for us to cite one of the many Scriptural instances; the case of the three men who appeared to Abraham and were subsequently found to be angels—spirit beings. They looked, talked, ate and were clothed like men. Abraham knew not who they were until subsequently they revealed their identity, as we read in the account of Genesis xviii. The Apostle Paul adds his testimony to this incident, saying to the Church, "Be not [illegible] entertainers; for unless [illegible] willingness angels God and righteousness there is [illegible] jewel quality which the Lord

For long centuries this relationship between the angels and mankind continued. We have no record of any human being receiving an uplift from their ministrations. On the contrary, as God had foreseen, the influence of sin was contagious and ere long some of the angelic hosts became so enamored of the daughters of men that "they took to themselves wives of such as they chose," and preferred to leave their own habitation or spirit condition and to remain in a materialized form and to raise earthly families, although their course was contrary to the Divine arrangement and must have been so understood by them. Divine power was not interposed to hinder them. The error of this sedition, the leaving of their own habitation or plane of spirit being, from a small beginning, spread, and God's non-interference justified the supposition that he was either not able to cope with the situation, or unable to enforce his own Law. Thus centuries rolled by, while the earthly children of "those angels which kept not their first estate" became "giants and men of renown" at a time when maturity was not reached for at least One Hundred years (Genesis vi).

During all those centuries we may be sure that every one of the holy angels had fullest opportunity to participate in the seductive pleasures of sin. And we may be quite sure during that epoch or age God demonstrated fully, completely, which of the angels were in heart and in deed, in spirit and in truth, loyal to him and to all the principles of his righteousness. This work having been accomplished, that "world before the flood" was brought to an end, was overwhelmed by a flood of waters, the Lord declaring that the whole earth had become corrupt through this evil. The influence of the angels along licentious lines seemingly tended more and more to degrade humanity, so that we read that God beheld that "every imagination of man's heart was evil, and only evil, and that continually."

"This Present Evil World."

"This present evil world" differs from "the world before the flood" in that it is not under the ministration of the angels—but man, in a general sense, is left to himself. Since the flood, the world in general has been going on just as if there were no God, the exceptions, aside from the Jewish nation and the Church of Christ, being the destruction of the Sodomites and the preaching of Jonah to the Ninevites, warning them that they were about to perish. In other words, so far as outward appearance goes, God has allowed the world to take its own course, interfering only when the corruption became so great as to make life injurious rather than a favor.

St. Paul, reviewing the question of human degradation as exhibited in heathendom, etc., explains that the great deterioration in the human family is the result of man's being left to himself as respects the Divine supervision. He says, looking back along the line of Noah's descendants, "When they knew God they glorified him not as God, neither were thankful. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind"—they giving themselves over to things that were not profitable, defiling themselves, etc. (Romans i, 21-28).

This condition of things continued from Noah's day until three and one-half years after our Lord's crucifixion, when the special favor of God toward the nation of Israel terminated and the "middle wall of partition was broken down"—Cornelius being the first Gentile admitted to the privileges of the Gospel.

During the long period from Noah to Christ—Twenty-Five Hundred years—God, as we have seen, had no dealing with the world, but he did have very special dealings with Abraham, Isaac and Jacob, and then subsequently with the nation of Israel. To those patriarchs he gave an Oath-Bound Covenant, that through their posterity he would ultimately bless all the families of the earth. Moreover, the character of the promise was such that it implied not only the resurrection of the patriarchs, but the resurrection also of all the families of the earth that have gone down into death under the great Adamic sentence (Romans v, 12, 17, 19).

The nation of Israel was segregated from all the other nations of the world and bound to the Lord and he to them by the *Covenant of the Law* entered into at Mt. Sinai. Under the terms of that Covenant it was implied that that whole nation should constitute the seed of Abraham and rule and bless all other nations, but the conditions were the keeping of the Law perfectly. God, of course, knew that, as imperfect men, Israel had undertaken an impossible contract. But he also knew that under his supervision the contract would not eventually be to their disadvantage, but the reverse. He used that nation as a typical people, their jubilees representing the "times of restitution" (Acts iii, 20) coming to the world under the Millennial reign of Christ. Their day Sabbath typified a coming blessing to Spiritual Israel. Their year Sabbath typified a coming blessing to the world, to the universe. Their Day of Atonement for sins typified the day of better sacrifices, of Christ and the Church. Indeed, we may understand that fleshly Israel and all of its great affairs were typical foreshadowings of God's greater blessings to come in after dispensations.

Jewish Favor Culminated.

The culmination of the Lord's dealings with Israel was reached, as he had intended from the beginning, when our Lord Jesus left the glory of the Father on the heavenly plane and was made flesh, being born under the Law Covenant. Not being a direct member of the human family, but "holy, harmless and separate from sinners," he was perfect and fully able to keep all the terms of that Law Covenant, and did so. Thus under the provisions of the Law Covenant he, and he alone of all the Jewish nation, could claim the rights of the Abrahamic Covenant—the blessings foretold and the rightful authority to bless men, for, as the ruler of earth, he took the place of Father Adam with all his rights and authorities described in Psalm viii, 4-6.

By keeping these rights and privileges as a man our Lord indeed would have been an earthly potentate of considerable dignity, the highest amongst men. But the Father's place for him and for the world was far higher than this. As an earthly potentate he would have ruled over a falling and dying race and would have been privileged merely to counsel, rule and direct their imperfect energies; but he never could have brought them to eternal life. Hence the Divine Plan was that he should *die* as the *Redeemer* of Adam and his race, that thus he might have the just, the legal right to lift out of sin and degradation and death all of mankind who would fall in line with the gracious arrangements of the Divine purpose which center in Christ. It was in fulfilment of this feature of the Divine Plan that our Lord laid down the earthly Kingdom, the earthly rights, *all that he had*, as man's ransom price (Matthew xiii, 44). "Who gave himself a ransom for all, to be testified in due time" (I Timothy ii, 6).

"Every Knee Shall Bow."

We now have Messiah exalted and in his possession the authority justly, legally acquired, whereby he may bless all the families of the earth—all the children of Adam, by restoring to the willing and obedient "that which was lost"—earthly perfection and dominion. Where will he begin his blessing work? All the prophecies implied that Messiah would begin his work with Israel and that it should progress through Israel to all nations. But the prophecies did not even hint at the fact that before giving the "restitution" blessing to Israel, under the New (Law) Covenant of Jeremiah xxxi, 31, Messiah would first make use of his "restitution" authority for the gathering of a special class of people, "a holy nation, a peculiar people, a royal priesthood." This, as the Apostle tells us, was kept a "Mystery," and, generally speaking, it is still a "*Mystery*," not only to Israel, but to the world. The gathering of the Spiritual Israelites was the first step in the new program. Those of the Jewish nation at our Lord's First Advent who were of the right attitude of heart when transferred from Moses to Christ, from natural Israel to spiritual Israel. Then, as we have seen, from the time of Cornelius onward, the Gospel message has been free to all who have the believing heart and hearing ear to take it. These, as a whole, as our Lord intimated, are but a "little flock." His words were, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom" (Luke xii, 32).

The Kingdom, the life eternal, etc., which the Lord has to give away, are those of Adam, which were lost through his disobedience and re-purchased by our Lord at Cavalry. These he gives to his followers, the "little flock," *but not to keep*. Earthly restitution blessings are theirs to sacrifice only. Whoever will not accept them on these terms cannot be Jesus' disciples. Such are the terms of the heavenly or high calling, bestowed upon his followers. They must take upon their cross and *follow him in the sacrifice of earthly life and earthly restitution rights*, if they would share with him the glory and honor that will be his in his exalted station.

"*The World to come*" merely signifies the epoch to come, the epoch wherein dwelleth righteousness, where righteousness will be in the ascendant, and where sin will be absolutely under the control of the great Redeemer, who then will be the King of glory, ruling, reigning, enlightening, blessing, uplifting, restituting, purging, purifying, and bringing to perfection so many of Adam's race as will heartily respond to the rules of his Kingdom. All others will be destroyed as brute beasts.—2 Pet. 2:12.

WHAT IS MAN?

"What is man that Thou art mindful of him?"
Psalm 8:4.

NOTWITHSTANDING ALL that the Bible has to say respecting the nature of man few subjects seem to be more misunderstood. Science declares man to be an animal of the highest type or order. In this science is in absolute agreement with the Scriptures, which declare of our first parents, "The first man was of the earth, earthy" (I Cor. 15: 47). Our text agrees with this, declaring that man was made a little lower than the angels—angels being the lowest form of spirit beings, man the highest type of earth beings. A particular account of man's creation is given, and when we examine it we find it in full agreement with what we have seen to be the teachings of other parts of the Scriptures. That account declares that God formed man of the dust of the earth, and it tells us that after man's transgression had brought him under the Divine condemnation of death, his Creator said to him, "Dust thou art, and unto dust shalt thou return."

Whence Came Our Confusion?

In view of the facts, which we now have clearly before our minds, how strange it seems that most of the civilized world denies all and declares to the contrary—that man is a spirit being, and that his death is merely an evolutionary step by which he passes on to his real nature as a spirit. This is **supposed** to be very scientific, because many presumably wise and scientific people thus assert themselves. However, according to these same people, such an evolution, from human nature to spirit nature, at death, instead of being a desirable progression or evolution, is a decided disadvantage, because, as they tell us, the majority of those thus graduated from flesh conditions to spirit conditions will find themselves tortured, either purgatorially or eternally. It would seem, if this be true, that this, at least to the majority, would be a step of **de-volution** rather than one of evolution.

But upon what are these "scientific" and learned assumptions based? Who will vouch for the change said to take place at death? Who will prove to us that a man in dying becomes a spirit being of a higher order than human?

There is no such proof; the wish is parent to the thought. Yet why should men wish to be spirit beings at death, if they believe, as the creeds declare, that tortures await them in the spirit land—await nine hundred and ninety-nine out of every thousand? Ah, here again humanity does not believe its own creeds. The devilish suggestions are allowed to remain in the creeds, unbelieved by the intelligent, to affright the unintelligent. But alas! these misrepresentations are **really** blasphemies against our Creator, which misrepresent His Wisdom, Justice, Love and Power. And these blasphemous thoughts are accredited to the Bible, with the result that it is disbelieved and its great Author doubted or denied and thousands of the intelligent of our race are agnostics.

One Voice Only Answers.

Spiritism speaks up to assert that it, and it alone, can furnish proof that man, of the earth earthy, is after death a spirit. It furnishes us mediums at whose instance tables are tipped and rappings are heard and other evidences are given of unseen power; and these unseen powers, we are told, are the spirits of dead men seeking to prove to humans that they are not dead, but that in the moment of death they were transformed into spirit.

And now our scientific men are taking up the subject. They decline to be identified with Spiritism and designate their findings Psychic Phenomena. Mediums and their demonstrations have been subjected to every imaginable scientific test to demonstrate that the results are not fraudulent—that there is really a spirit power, an invisible power which can do and has done remarkable things beyond the power of humanity. Accepting these investigations as scientific, and accepting the results as scientific proof that there is a spirit power or force which can operate and has operated in conjunction with human affairs and especially through mediums, what does this prove? What scientific fact have we here to evidence that these spirit powers have anything to do with our friends who have died?

"Lying Spirits," Says St. Paul.

These spirits operate through mediums, sometimes in trance, somtimes answering by written notes from "nowhere," sometimes mechanically grasping the hand of the writing-medium and using it without her volition; sometimes by rappings and sometimes by ouija-boards, declaring themselves truthful, sincere, honest, desirous of assisting humanity, etc.

But does this prove, scientifically, that they are honest, that they are true? Ask any spiritualist! He will tell you, at very most, that he believes some of them are honest, or will tell you sorrowfully that some of them have lied to him time and again, and if he be an advancer and experienced spiritualist he will tell that at times some of these evil spirits have made all manner of vile suggestions to him. But he will tell also that at first it was not so; instead, he was at first told that he should pray more and read the Scriptures more. Afterwards he was jeered at and mocked and told that the Scriptures were nonsense and that although there is a God the inquirer is too renegade to hope for any blessing from God.

We have neglected our Bibles too much; we have trusted too much to worldly wisdom. The Bible alone gives the solution of the matter. It alone tells us respecting these spirits—that they are not humans and never were; that they are the fallen angels.

"A Man's a Man For A' That."

The Bible is thoroughly consistent with itself; from first to last it maintains that man is an earthy being. According to the Greek and the Hebrew of the Bible he is an animal soul or animal being in contradistinction to a spirit soul or spirit being. "Man that is born of woman is of few days and full of trouble"; "Man dieth and wasteth away, and where is he? He shall not awake nor be raised out of his sleep until the heavens be no more"—until the present order of things shall have passed away (Job 14: 1-10).

Again we read respecting the death sentence and man's hope of recovery out of death by a resurrection, "Thou turnest man to destruction; Thou sayest, return ye children of men"; "Cease ye from man, whose spirit (breath of life) is in his nostrils" (Psalm 90: 3; Isaiah 2: 22); "If a man die, shall he live again? All the days of mine appointed time will I await until my (resurrection) change come. Thou shalt call and I will answer Thee (awakening from the sleep of death), for Thou wilt have desire unto the work of Thy hands"; "There shall be a resurrection of the dead, both of the just and of the unjust" (Job 14: 14; Acts 24: 15).

They are dead, they are not alive as spirits nor in any other sense. They will be dead until God's time for the resurrection of the dead. Resurrection of the living would be unnecessary, and if death brought to man a change to a higher plane of existence as a spirit being, then the resurrection of the dead would not be set before humanity as a blessed hope, for rather it would be a punishment, even to the holy.

Whence Came the Error?

It seems probable that this serious error, which has had so much to do with the world's theological confusion, came about through the misunderstanding of the Bible teachings respecting the Church—the application of things said concerning the Church to the world, to whom they do not apply. Bible students are coming more and more to see, in the light which one passage of Scripture throws upon another, that the Church is a distinctive class, separate from the angels and the world of mankind in general.

The Divine Plan revealed in the Scriptures sets forth one salvation for the Church—on the spirit plane. It reveals to us two classes who will be blessed on that spirit plane. It shows us that one of these classes was typified in the priesthood of natural Israel and that the other class was typified in the Levites who assisted the priests as servants. The remainder of the tribes of Israel represented, typically, the entire world of mankind who will ultimately be saved, not to a heavenly state or condition, but as men, to a restored earthly condition.

It will be remembered that the Priests and Levites had no inheritance in the land, thus typically showing that they represented that portion of humanity which, by God's grace, will obtain a heavenly inheritance and experience a change from human to spirit nature.

As the Levites and Priests represented the first-born of Israel saved at the Passover, so those who will attain a resurrection to the spirit plane are Scripturally designated "the Church of the First-born," and again, "the first-fruits unto God of His creatures." The elect of this Gospel Age are not, therefore, all who are to be saved, but merely all who are to be saved to the spirit plane. With the completion of the elect Church and her glorification with our Lord in His resurrection, the "First Resurrection" (Phil. 3: 10; Rev. 20: 6), the Kingdom will be established for which we pray.

The Kingdom, per se, will be spiritual, invisible to men, but it will have earthly agents and representatives, and its dealings will be with mankind, to uplift Adam and his race from sin and degradation—not to spirit conditions, not to the heavenly plane, not to make them like the angels, but, as the Scriptures declare, to restore them to human perfection—to perfection of the earthly nature, in which Adam was created and from which by sin he fell and will be recovered by the grace of God in Christ Jesus.

Begotten to a New Nature.

Very long ago the distinctions between those two salvations was lost sight of—the Heavenly Calling for the Church and the Restitution for the world (Heb. 3: 1; Acts 3: 19-21). The Old Testament refers exclusively to the earthly and the fact that the New Testament tells almost exclusively of the heavenly and its promises was overlooked. Thenceforth no difference was recognized between the consecrated Church and mankind in general, and the words of the Apostle, addressed to the Church class only, were applied to all.

For instance, in first Corinthians, the fifteenth chapter, St. Paul discusses the general fact of death reigning through Adam and of the provision, through Christ, of a resurrection of the dead. Then he proceeds to speak specially of the Church class, saying, "this is **the** resurrection of **the** dead." **The** (emphatic) resurrection signifies the special or First-Resurrection class, and **the** dead similarly marks the special class of dead ones—the saintly dead, the Church of Christ, begotten of the Holy Spirit to a new nature, the heavenly nature.

Not noticing this, commentators and people in general have applied these words to humanity in general and understand them to teach that all that are sown in corruption will be raised in incorruption; that all who die in weakness, will be raised in power; that all who die animal bodies, will be raised spi[illegible] Apostle is end[illegible] (Hebrews xiii) unawares" different l[illegible] thereby some have entertained is a spe[illegible] speeder who run[illegible] which is name[illegible] thing who are seeking to copy his dis- notice[illegible] and to be fashioned [illegible] God giveth to every seed its own body"; that is to say, if we sow wheat we expect to reap wheat, if we sow oats we expect to reap oats. The Apostle's argument is that none need expect to be of the wheat class, the spirit class, unless they are of that class when sown in death. In other words, he would have them understand that a natural man, an animal man, in the resurrection, will be an animal man, but those who accept the Divine offer of this Gospel Age, to become New Creatures in Christ Jesus, begotten again by the Holy Spirit—these will not come forth in the resurrection human beings, but, being in full harmony with the begetting of the Spirit which they have received, will in the resurrection be born of the Spirit.

The Hidden Mystery Revealed.

Up to the time of Christ no promise of a change of nature from human to spirit had been received by any member of our race. The Lord Jesus Himself became the Captain and Forerunner of "the Church, which is His Body," and which, during this Gospel Age, has been walking in His steps of self-sacrifice. The special privilege of this Gospel Age is the sacrifice of the earthly nature in order to the attainment, instead, of the heavenly nature.

This was an incomprehensible matter to those to whom it was preached at first. No Jew had ever thought of anything higher than the human plane and Divine service on the human plane. But the message of the Gospel was a call or invitation to the heavenly nature and heavenly service, as the Bride of Christ and His Joint-Heirs in glory. Of this call St. Paul says that it is a "Mystery that was hidden from past Ages and Dispensations, but that it is now revealed unto the saints" (Col. 1: 26). It was not proper that any but the saints should fully appreciate and comprehend this. "To you it is given to know the things of the Kingdom, but to outsiders these things are spoken in parables and dark sayings that they might **not** understand."

This Mystery was, therefore, never understood by many because the saints were never many, and thus, later on, when saintship was at a discount and when nominal Christians became numerous and influential and made the creeds, it was but natural that the Mystery should become more or less befogged. But instead of going back to preach human restitution to the human plane, in a world-like Eden, the misinformed theologians hung their own hopes and the hopes of the world upon the heavenly assurances—just where they did not belong.

Thus it is that, despite our five senses and every plain statement of the Bible, it has become the prevalent belief that humanity is of spirit nature and not earthly, human; that dying is but getting one either to Heaven, Purgatory or Hell. With this confusion the danger all along theological lines has become great, so that practically every doctrine of the Church is more or less confused thereby. This is the secret, this is the reason why the Bible is misunderstood and being cast aside with the creeds of the Dark Ages as no longer worthy of consideration, while the bulk of Churchianity rushes madly toward the ditch of "Higher Criticism, Evolution, Agnosticism"—with little faith in a personal God and no definite hope.

"Seek Ye the Old Paths."

[illegible] we seek the old paths, [illegible]nd that we seek them reverently and hon[illegible]has been much searching be p[illegible]ible to find proofs of what we believe and to entrench ourselves in errors handed to us from the past by well-meaning but deceived forefathers. It is time for us to be honest and to search that we may know God's Message to us through His inspired Prophets and His Son and the Apostles.

It will not do to say that doctrines are unnecessary. The Bible puts faith, proper faith, at the very foundation of Christian character. "We believe and therefore speak."

Let us do this; let us not be content until we know exactly what the Bible teaches concerning "What is man" and respecting the hope, man's restitution, and respecting the high calling, the heavenly calling of the Church. When we begin to see these matters clearly the entire Bible shines as never before, our faith becomes strong as never before. And then, if we are honest, our love for God and our zeal for His service must also increase proportionately.

The Hope of Immortality

This subject, which has been so misunderstood, is convincingly and Scripturally treated in Vol. 2, No. 4.

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THE LOVE TO BE DESIRED

"Seeing ye have purified your souls in obeying the Truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Pet. 1:22.

THE word "souls" in this text stands, as usual, for the **being,** and not merely for the **physical** being, which is included. The purifying, therefore, refers to a thorough cleansing of the heart (the mind, the will, the actuating intentions, or motives), as the effect of such purification will be manifest in the outward life and conduct.

We purify our souls—that is, our souls are purified (have been purified if we are saints)—by obedience to the Truth through the spirit; that is to imply that it is necessary for us to know the Truth; not necessarily that we know **all** truth, but necessary for us to know the great truth on this subject—the truth that God condemned sin; to know the truth that the whole world of mankind came under this condemnation; to know the truth that God has provided a way of escape from the condemnation that is upon the world; to know the truth that there is but one particular way in which any can avail themselves of this Divine provision, namely, that of being justified by faith in Christ, and taking up the cross and following in His footsteps. When we presented ourselves in spirit and in truth, through faith, our sins were forgiven; we were accepted as New Creatures in Christ; our souls were purified; we were started in a new career.

In our text the Apostle proceeds to say that, having had this glorious transformation of character, through the knowledge of and obedience to the spirit of the Truth, we have learned to love the brethren with an "unfeigned love," a love that is genuine, without pretence—not merely an outward profession, to have a smile upon the face or to give a cordial grasp of the hand, but that through this spirit we have recognized that all who trust in the precious blood and are consecrated to the dear Redeemer, and are seeking to follow His leadings, are "brethren," regardless of race or color or education or poverty or homeliness. We have reached the point where our hearts are so full of the Spirit of the Master that we can truthfully say we love all the brethren with a love which is sincere and not at all feigned. We must not only regard them as brethren and give them "unfeigned love," but this should give us great sympathy and a desire to do everything we can to encourage them, to help them.

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Religious and Scientific Gleanings

"IF MY PULPIT WERE MADE INTO A CIRCUS I WOULD BE WINNER," DECLARED MINISTER.

In Resigning Pastor Says Too Much Attention Is Paid to Features.

"If I made my pulpit a circus, I'd be a winner," said Rev. A. J. Belanger, in resigning as a minister. "People nowadays want their preachers to be mixers, not martyrs."

Mr. Belanger has added largely to the membership of the Auburn Street Congregational Church, of Paterson, N. J., during his pastorate, and is widely known for his scholarly and eloquent sermons. But members of the congregation have complained that he does not "mix."

"If I stood on my head or ran a minstrel show I could hold these complainants," said he. "It is a truth to be deplored that ministers today are called upon to be interesting and frothy personally, rather than preachers of good sermons, known for theological attainments, and for conscientious, dignified work. It does not seem to me desirable that churches should be mere play centers. I think that the social and institutional side of church work is not anything like as important as pulpit work. The power of the sermon should never be diluted because the preacher is forced to spend his time on activities that are not purely theological. But it is undoubtedly true that young men entering the pulpit are made to feel now that elevated thought in sermons is not as needful to success as personal mannerisms and entertainment ability."—Grafton, W. Va., Sentinel.

METHODIST PRAYERS FOR THE DEAD.

The editor of The Western Christian Advocate, having some time since advocated that Methodists hereafter pray publicly for the dead, aroused his brother editor of The Central Christian Advocate to a discussion of the subject. He noted that not even Romanists pray for those in hell, but only for those in purgatory, for whom there is a hope of escape. He asked, "Would we [Methodists] adopt the word Purgatory?" He proceeded to show that John Wesley, when charged with praying for the dead, did not deny it, but admitted it—denying that prayers for the dead were "poppery." He concludes:

"We do not think that it is strange that Methodism has not produced a literature on this thing of prayers for the dead. Methodism is practical. The land immediately beyond the grave is shrouded in loving mystery; there is scant revelation. Therefore Methodism is silent."

* * *

So, then, Methodism from Wesley down to the present finds nothing to say against **future probation;** but has some considerable leaning toward it. Only uninformed Methodists, therefore, have anything to say against the main argument presented and proven by us.

"LIFE IS ARTIFICIAL."

After seven years in the ministry Rev. Robert A. Bakeman has "quit the ministry to go to work." He has been assistant to Dr. Geo. Lunn, the Socialist mayor of Schenectady, as pastor of the United People's Church. He went to work today as a laborer under the superintendent of streets. Mr. Bakeman arraigned the church, its methods and its ministers in leaving the ministry. He took exception to the preaching of the church of the day, which, as he said, was unproved. He declared the pulpit is hampered by an atmosphere of "so-called truths," which the minister must accept regardless of his own convictions on church doctrines. "The minister is in a castle," he said. "He stands unchallenged and says what he pleases so long as he keeps within his pledges. I am tired of being in a castle, unchallenged. I want to get out where a man can place his brains against men. The minister's life is artificial. It is an unreal life. He has a code of morals all his own. A great majority of old ministers are bending over with the burden of trying to retain their influence."—Grafton, W. Va., Sentinel.

DECLINE OF FAITH AND GODLINESS

So is he that layeth up treasure for himself, and is not rich toward God."—LUKE 12:21.

OURS is the day of wealth. Nothing to compare with it has ever been known in the world's history, and the wealth is increasing. Not merely have we discovered rich deposits of gold and silver and precious stones; not merely are these being mined in a provident and successful manner, with which nothing in the past could compare, but additionally the world is growing rich in every conceivable way. Our cities are growing in size and beauty, in sanitary conveniences, in spacious parks, in good, paved streets, and boulevards all the world over.

Furthermore, machinery perfected within the last fifty years is being multiplied and turning out articles of convenience and value which add to the world's comfort and material wealth—not merely in perishable articles, such as clothing and bric-a-brac, but vast libraries, public and private, are being acquired; and many of these luxuries are becoming cheap, because of the facility with which they can be produced. These all, however, constitute riches, one glance at which would amaze our ancestors.

But are we as a race growing rich toward God, as our text intimates would be the proper thing? Is not the very reverse true; namely, that faith and godliness are on the decline? Is it not true that within the last fifty years the love of money, which the Apostle declares is "a root of all evil," has intensified? Is it not true that financial greed has become so strong and so persistent as to make necessary our recently passed Pure-food Laws for the protection of the lives of the people—because life and health were in jeopardy?

Is it not true that although we are all better housed, better fed and better clothed than were our forefathers, there is a general unrest, because of the trust in riches? Is it not true that even with all the modern safeguards of police and detective systems, and the telegraph, telephone, etc., still human lives and property are in peril, because of the everywhere prevalent hunger for wealth?

"Whose Shall These Things Be?"

Our text is a portion of one of our Lord's parables. In it He pictures a man whose lines were fallen in pleasant places. The smiling sun and genial showers prospered his undertakings and his wealth grew. The opportunity came to him for helping his friends and neighbors and relatives less favored—the opportunity for turning his material wealth to a good account in the cultivation of the generous traits of his character, and thus to develop more and more the Divine character (for God scatters His blessings, the rain and the sunshine, upon the evil and upon the good).

But instead of becoming rich through the cultivation of the noble qualities of his character, he allowed selfishness to dominate. He pulled down his barns and built greater. He accumulated instead of dispensing the wealth which Divine Providence permitted to flow into his lap. Are there not many today who are patterning after the character which the Lord portrayed in this parable?—many who are saying to themselves, "I will accumulate wealth and then say to my soul, You have plenty; 'eat, drink and be merry'! Think not particularly of your less favored brethren or neighbors, nor of the miserably poor; live for yourself." Does it not appear that the Lord has here drawn a picture of practically every man in the world, some of whom are really doing these things, and others only longing for the opportunity?

Hear the Lord's Estimation.

If the Lord declared that the man in His parable was a fool, what may we suppose is His estimate of the masses of the world today—blessed as men never before were blessed, privileged as men never before were privileged, and therefore responsible as men never before were responsible in the use of money? Alas! We fear that the Lord is not well pleased with the world in its scramble for wealth, witnessed today on every hand. In our text God's people of today have the reminder that the masses have the opportunity of becoming rich toward God because they have the opportunity to cultivate the Christlike spirit through generosity, helpfulness and brotherly kindness.

Not to the world, however, does the Lord address His reproof and admonition, but merely to His Church—the consecrated few. The world is about to learn a great lesson along this very line of selfishness. Having sown to the wind the seed of selfishness, it is about to reap a whirlwind of trouble, the fruitage of selfishness, in which the interests of the rich and poor will clash in the great conflict between capital and labor, between those who have secured wealth and those who will strive to take the wealth from them—"a time of trouble such as never was since there was a nation."

Are any so blinded as not to see the awful growth of anarchy, which is gradually settling down upon the highest civilization to which the world has ever attained? And are there any so blinded as to be unable to see that the conflict will be along the lines of selfishness—desire on the one part to hold and on the other part to acquire? But God is not appealing to the world, and indeed an appeal would be useless, so intense is the spirit of avarice.

God, therefore, is allowing the world as a whole to learn its great lesson that selfishness is an integral part of sin, as love and benevolence are integral parts of righteousness. We cannot doubt that by the time the lesson of selfishness and its results shall have been fully learned by the world it will be ready to cry out for Divine assistance.

And by that time, too, God's assistance for the poor world will be ready. The Messianic Kingdom will be inaugurated and a reign of love will be established which will contrast sharply with the present conditions in all its blessed results of peace, joy, love and good-will amongst men. And we may reasonably assume that there is no better way than this for teaching the world its needed lesson on this subject.

The Lesson to the Church.

God's lessons are for the Church—not for the Church nominal, which is merely a more civilized section of the world—but for the Church real, for God's saintly people in and out of the various sects and parties, and in every nation, kindred and tongue. These, anxious to know and do the will of God, receive special instruction such as the world is not prepared to receive. To these saintly footstep followers of Jesus, the Lord says, Let not your riches, your treasures, be of an earthly kind. Rather, go to the opposite extreme and spend and be spent in the interests of others, in the service of God, in the service of His message of Love; and thus, along the lines of the Divine promises, seek for a share with the great Redeemer in the sufferings and self-denials of the present life, and in the glory, honor and immortality of the life that is to come.

"Therefore, take no thought for your life [soul] what ye shall eat, neither for the body what ye shall put on. The soul is more than meat, and the body more than raiment"—"Your Father knoweth what things ye have need of." Therefore, "seek first [chiefly] the Kingdom" and the righteousness which it demands and all needful things shall be supplied according to your Father's wisdom. "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens which fadeth not away, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also."—Luke 12:32-34.

"Charge Them That Be Rich."

We are not for a moment to suppose that the Apostle referred to the worldly rich when he wrote to Timothy, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim. 6:17.) Most evidently the Apostle refers to some of the consecrated people of God as having wealth; they are to consider it a stewardship, and not their own—not to be disposed of according to their own worldly caprices, and surely not to be disposed of according to the dictum of their friends and neighbors and relatives.

If they are the Lord's, all they have must have been consecrated to Him, else they were not accepted as His disciples as He said. The charge which the Apostle directed to be given to the brethren possessing wealth is stated, "that they do good, that they be rich in good works, ready to distribute (for the necessities of others), willing to communicate" (liberally; willing to share with others of the brethren as members of a community, somewhat along the lines of Christian communism).

The effect of so doing, the Apostle states, would be "laying up in store for themselves a good foundation against the time to come." (1 Tim. 6:19). The word **foundation** here is used in the same sense as when we say that a wealthy man gave a foundation of a million dollars for a college. His present constitutes the foundation or basis for the carrying out of the college plans and arrangements.

Thus a Christian who generously uses in the Lord's service his financial stewardship is laying a foundation for the future—a foundation for his spiritual wealth, and the more of time and influence and wealth any of us can lay up thus in doing good in forwarding the interests of the brethren and the Lord's work, the more are we piling up our treasures in heaven and lessening those on earth. And the advantage of this procedure is that it helps to center our hearts on things above, and to wean them from the things of the earth, for where our treasures are there will our hearts be also. And thus, says the Apostle, we will be able to "lay hold on eternal life," now proffered to us.

Like Unto Your Father.

It helps God's intelligent children to follow in the "narrow way" and to learn the lessons of the present life, if they can see the principles involved, and how the lessons in the School of Christ are advantageous. For instance, many at first are inclined to say, "I do not see how it will make any difference to the Lord what I do with my money, my talents, my influence. He is rich, He needs nothing. Moreover, if any are needy, He is quite able to supply their needs without in the slightest degree impoverishing Himself. Why, then, should He desire His children, who are far from rich in the world's estimation, to use their little talents of time and money and influence, and why make this a test for them, which will determine whether or not they shall attain to the Kingdom at all, and if they attain at all, whether they shall be amongst the greatest or amongst the least in the Kingdom? What is the philosophy of it?"

The philosophy is this: Man as originally created, in the Divine likeness, was tender-hearted, sympathetic. It was after sin entered the world and the strife for a living began that selfishness gradually became the predominant influence, producing hard-heartedness—carelessness of the interests of others—self-love.

Take Away the Stony Heart.

God proposes that during the thousand years of Messiah's reign the hard-heartedness of our race shall gradually be dissolved. Satan will be bound and his allurements will be ended. The curse will be lifted, the earth will yield its increase, the thorns and thistles will give place, and so will the pests. The stress being lifted from mankind it will be easier for him to learn the lessons of love and brotherhood, and to rise up out of his present condition of measures and hard-heartedness, selfishness—back to the glorious image of God in which man was created. This will mean the dissolving of the stony-heartedness of our race; or, as

(Continued on 2d page, 2d column.)

THE RICH MAN AND LAZARUS

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number, which we shall be glad to send you, free of charge, upon postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, New York.

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THE CHRISTIAN-PAGAN NATIONS.

The paradox of the twentieth century is that everywhere Christian relationships prevail between individuals, but pagan relationships between the nations to which these individuals belong. This is the observation of Dr. Frederick Lynch of *The Congregationalist* (Boston) from the vantage point of a summer holiday at Lucerne, Switzerland. In this summer meeting-place of Europe he has seen English and Germans grouped together, "their talk full of the utmost good-will," the relations "Christian through and through." "The German would never think of stealing the Englishman's purse, and the Englishman would never suspect the German of murderous designs upon him." If they differed in a dispute, they would not fly at each other's throat; they would refer the judgment to the nearest friend, or if it were a serious quarrel, to an impartial jury. "As a matter of fact, nationality is not uppermost in their talk." "But the moment the German Government and the English Government exchange words, the whole atmosphere changes from Christian to pagan." In fact,

"It is as if Christianity had never existed, or else had no part in the relationships of nations. The talk is all of preparation for murderous assault of one nation upon the other. Each declares the other harbors designs of invasion, and each seems to believe that the other would seize the land at once did it dare. Instead of good-will there is recrimination. No bandit in pre-Christian Europe ever armed himself against a fellow man as each one of these nations is arming itself against the other. Should the slightest dispute arise, these nations are ready to fly at each other's throats, and it is only because the few who believe Christian ethics should prevail between nations are influential enough to be heard in these days that these two great nations were kept from flying at each other's throats last year. It seems too horrible to be believed, but it is true; and so pagan still are all the codes of national ethics in spite of Hague conferences and peace congresses, that it would take little to plunge these two nations into war.

"There are a good many Italians in Lucerne and a good many Italian papers are sold here. I have been interested in getting the Italian point of view on the war with Turkey. The simplicity of that view is the most striking thing about it, except its barefaced paganism. It is simply this: Italy needed Tripoli and wanted it, and, having become strong enough to take it from Turkey, proceeded to take it. The beauty of it all is that no one sees anything wrong in doing it.

"It would be wrong and un-Christian for an Italian to steal a Turk's purse or to kill a Turk on the street. But there is nothing wrong in Italy's stealing Turkey's purse or destroying Turks in so doing. (The only man I have met whose conscience troubled him a little, justified Italy's act on the ground that she was simply taking back what once was hers, for ancient Rome once owned North Africa.)

"Even the Church has fallen in with the Government and is blessing the armies—to little avail. The most encouraging thing has been the unprecedented condemnation of Italy's act by the European press. A German said to me that 25 years ago no daily paper in Europe would have seen anything wrong in a nation robbing or destroying another nation."

Dr. Lynch finds a "rather striking instance of how this pagan ethics for nations persists right in the midst of our Christian ethics" in the daily avocations of his Lucerne neighbors, which he reports with these comments:

"Opposite our terrace, across the lake, is the station of the airships. Every afternoon at five there come out a great yellow dirigible balloon, fish-shaped, with sweeping propellers, and a monoplane whose resemblance to a great bird is startlingly striking. They circle around the city several times, the big Zeppelin ship slowly, the monoplane with the swiftness of an eagle. Now the people who sip tea on our terrace are the most estimable people. They go to church and they are full of brotherly kindness to each other. But all the talk as these new adventurers of the heavens fly above us is of their use in killing somebody. It is of the possibility of dropping bombs on cities, of building up aerial navies.

"Already France has gone crazy over a navy in the air, and even the children of the nation have contributed their pennies and a new outburst of so-called patriotism. Of course Germany and England are endeavoring to outstrip her, and so a new, mad race of armament has begun. Lucerne is full of military officers studying their airships."—Literary Digest.

(*Continued from 1st page, 4th column.*)

the Scriptures put it, the Lord will take away the stony heart out of their flesh, and give them a heart of flesh—a heart of sympathy. All under that favorable condition who will refuse to return to harmony with God, and to the likeness of God, will be destroyed from amongst the people in the Second Death.—Acts 3:19-23.

But while such a restitution under the favorable conditions of the Messianic Kingdom is God's provision for the world, He has a different provision for the Church, now being called, tested, proven. By nature our hearts are hard and selfish; and, as the Apostle says, "We were children of wrath, even as others." The fact that God has called us to joint-heirship with His Son in the glorious Kingdom that is shortly to bless the world does not signify that He will accept us in our present condition of hard-heartedness and selfishness.

On the contrary, if we are to be the kings, priests and judges of the world, in association with our Lord and Head, the great King, we can readily see that we ourselves must get rid of this condition before being capable of helping the world up out of its hard-heartedness.

"We Walk by Faith."

In various respects the Lord's dealings with His called Church at the present time are different from what His dealings will be with the world by and by. This is because ours is so high an honor; and, correspondingly, it is appropriate that we should manifest the more love, the more zeal than will be expected of the world.

To illustrate: We must walk by faith and not by sight, and voluntarily accept the Lord's providences, and voluntarily undertake to co-operate in putting away the stony heart, accepting instead the Spirit of the Lord, and the Spirit of the Father—a spirit of love, kindness, gentleness, meekness, patience and long suffering toward all. Moreover, during the thousand years of the world's recovery from sin and selfishness and hard-heartedness, doubtless each individual will have several centuries for his gradual development, but the Father seeks in the Church class such as will manifest so much zeal for Him, and such as will give such heed to His instructions, and show such earnestness to copy His character, that they will succeed in attaining a heart condition of tenderness, sympathy and love like unto the Heavenly Father's, in the present years of their Christian experience.

And if we shall ultimately demonstrate this fixity of our hearts, the Lord will own us as His children in the First Resurrection and grant us perfect bodies on the spirit plane, when it will be possible for us to be absolutely like Him. That is the glorious condition for which we are waiting, hoping, praying, striving. And it is within our reach, for the Lord has not called us in vain: "Faithful is He who hath called us."

So, then, dear fellow-Bible students, let us gird up the loins of our minds, determining that with the Lord's help we will be rich toward God. Let us think less and less of earthly riches, and more and more prize the Kingdom which the Lord has promised to His faithful ones. All who shall attain to it will be rich in the highest sense, rich toward God. Not only will they be rich in the possession of the highest prize that God has to give—His very best—but following the process and lessons of our Great Teacher we shall be rich in His character-likeness, rich in experience, rich in faith, rich in benevolence, rich in all that is good and great, however poor we may be in earthly goods, at the finish of our course.

FAITH, FIDELITY AND OBEDIENCE NECESSARY TO SALVATION

"Watch and pray, lest ye enter into temptation; the spirit indeed is willing, but the flesh is weak."—MATT. 26:41.

WATCHING and praying are both necessary to escape entering into temptation. But first it is proper that we inquire who are addressed. Who are to watch? Who are to pray? Who are to escape entering into the temptation? We reply that this prescription is not given by the Great Physician to the world in general. True, our dear Redeemer called sinners everywhere and at all times to repentance, but He has no dealings with them until they respond to that call.

It were well if the entire world could realize our Lord's attitude toward them—that while not unsympathetic toward them in respect to their weaknesses and blemishes of the fall, He, nevertheless, has closed up all methods of reconciliation, all avenues of approach to Himself and His favor except one, namely, the door of repentance and faith.

Regenerate and Unregenerate Prayers.

Manifestly there is not only justice but wisdom in this Divine arrangement. For the Lord to undertake to hear the prayers and to care for the unconsecrated would be to discount and to make void His own arrangement, which assures us that there is no other Name given under heaven and among men whereby we must be saved—whereby members of Adam's race, all sinners, may be reconciled to God and enjoy in any measure, here or hereafter, Divine favors—except through the Name of Christ.

And not only has the Lord made gracious provision for the unjust as well as the justified during this Gospel Age, for the evil as well as for the good, but He has made general provision for all in His great plan, in that He has provided "a ransom for all," the great Atonement for the sins of the world, and has assured us that in due time every member of the race shall enjoy a full privilege and opportunity of benefiting by that redemption, and, if they will, to come fully back to reconciliation with God, fully back to all that was lost in Eden, fully back to all that is meant by the words, "In the image and likeness of God created He him."

We see, then, that God's refusal in the present time to hear the prayers of the world in general is not through any evil sentiment or grudge that He bears against them, not through any narrowness or animosity, but because in His great and glorious Plan of salvation there are two parts. The first of these, belonging to the present time, the Gospel Age, is for the special class who can and will and do exercise faith in Him and seek to walk, not after the flesh, but after the spirit; and, second, a place for the world in general in the next Age, in which all, however degraded, however lacking in faith, however prone to sin, shall have the fullest assistance for their uplift and restoration to all that was lost, and more—greater knowledge, and, to those obedient under test, eternal perfection.

"Lord, Teach Us to Pray."

True, there is in the unregenerate at times a desire to pray to God—usually in times of distress or fear. This is a natural trait, the result of certain mental qualities in combination: First, veneration, and second, fear. But it is not the Divine purpose to encourage such a combination, but rather a combination of veneration, faith and conscience. For the natural man to approach the Lord in prayer, with the selfish motives and instincts of the old will, would mean that his prayers would be of a wrong kind, from the selfish standpoint.

Our Lord clearly marks out the kind of petition which His people will offer, the kind of petition which He will be pleased to entertain and surely grant and answer at some time. Describing this proper prayer He says: "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." (John 15:7.) Ah, yes! If the Lord's words abide in us it will imply our love for them, and diligent study to know the words of the Lord and the will of the Lord expressed in those words; and if we abide in Him it will mean that we abide loyal to His will, and are desirous of having His will done in us and not our own wills.

This will signify in turn that not only will the Lord's disciples abiding in Him be searching to know His will through His Word, but that they will be striving to apply that will and Word according to His guidance and direction—according to His will and not according to their own wills, according to the spirit of the Truth and not according to the spirit of the world, according to the spirit of love and not according to the spirit of selfishness.

Thus those who are truly the Lord's will petition Him in their prayers, "Not my will but Thine be done," in everything, in matters temporal and spiritual.

Prayers, Public and Private.

Some may ask, Did not the publican pray and was he not heard? Yes; but he prayed as a sinner and merely asked for Divine mercy, and his request implied his desire to escape from sin, his resolution to do so, and his desire for the Lord's assistance in this matter. Moreover, the publican belonged to the nation that God had accepted through faith, belonged to His adopted nation, Israel after the flesh, and to this publican therefore pertained the promises and blessings which up to that time had been extended by the Almighty to that one nation alone. For the publican to return to God was represented in the return of the prodigal son in the parable; the relationship was already there and he had merely disregarded it for a time.

What and Why We Watch.

Let us now look at the other ingredient in this prescription which the Lord gave for our benefit and which so many of us have proven to be beyond price. If we pray why should we watch? For what should we watch? On another occasion our Lord intimated that the reason, the necessity for watching as well as praying, lies in the fact that we have an Adversary, an invisible foe, who seeks to seduce us, turn us aside from our vows of consecration to the Lord and His way of righteousness.

Our Lord says that this Adversary is the Devil, and we understand that the Devil is not only a personal being, but that he has many minions or associates, the fallen angels, who kept not their first estate when on trial before the flood. (Jude 6.) Not only so, but Satan has millions of representatives and agents in the world—millions who are his agents without really being aware of the fact. According to our Lord's testimony on one occasion, we may understand that the whole world of mankind is divided into two hostile camps, the one a little flock, under the guidance and control of Jesus, their invisible Lord and Head, whose will they seek to do; the other, the remainder of the world, who unwittingly are in the service of sin, because they are in the service of sin, and because, as the Apostle expressed it, "His servants you are to whom you render service."—Rom. 6:16.

From this standpoint, with this view before our minds, how many agents our great Adversary has who unconsciously are working for him, working for sin, working against the Lord, and hence are the opponents of the few who have tasted of the grace of God, who have accepted the Divine conditions and who have consecrated themselves to walk in the footsteps of Jesus. No wonder we are urged to "watch" as well as to "pray," to watch against these various seductive influences of the Adversary, through the world and its spirit operating through social, financial and churchianity channels, to draw us away from that full consecration to the Lord and to the Truth to which we have already pledged our lives.

True, the Lord could answer our prayers by defending us from every adverse influence, by shielding us from every temptation by making us immune to all manner of temptations. But for Him to do this would be to change His own plans, and hence He will not do it. And when we come to understand what the Divine plans are, and how the watching and resistance of sin are a necessity to our proper development as the Lord's people, we will no longer be expecting to be "carried to the skies on flowery beds of ease, while others fought to win the prize and sailed through bloody seas."

Character Development.

Jehovah's object in the special call of the Church during this Gospel Age is the development of a class of people into the character-likeness of His dear Son, our Redeemer. This means a condition of heart that will be in opposition to sin, that will have its special delight in opposing sin, that would die rather than yield to sin. We must remember, however, that we have this treasure of a new mind in earthen vessels, our mortal bodies (2 Cor. 4:7); we must remember that to will is present with us, but that the performance is another matter.

To will right is of absolute necessity from the very beginning of our Christian course. He who wills adverse to righteousness and truth and goodness and the Lord is not begotten of the Holy Spirit. Everyone that is begotten again wills to do right, wills to follow the Lamb whithersoever He goeth. But with all our willing we have difficulty in performing, because of the adverse conditions of our own flesh and because also of the adverse conditions of the world about us. So, then, the present life, with its praying and watching, is the Lord's time; in it He tests us respecting our faith and our obedience to Him and His principles.

If we realize the temptations about us and have faith we will surely appeal to the Lord for His promised assistance. We will surely not neglect the throne of grace. If we do neglect it, it is a sign that we are lacking in faith, that we are in that respect not fit for the Kingdom, because all who are inheritors of the Kingdom must have faith. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even your faith."—Heb. 11:6; 1 John 5:4.

The New Nature's Pickets.

Our obedience, while it cannot be perfect because we are still in the flesh, and because we have only the imperfect mortal bodies through which to act, nevertheless our efforts toward obedience must fully demonstrate the positiveness of our will for righteousness, must fully demonstrate that if we had perfect bodies there would be no question whatever respecting the perfection of our word, thought and deed. The realization, then, of our weaknesses and imperfections, and that the whole world and its spirit are adverse to the Lord and His Spirit and His Message, will lead the Lord's faithful people not only to appeal to Him, but also to watch against the snares of the Adversary.

They watch themselves not only by taking heed to the admonitions of the Lord's Word for the resistance of these temptations, but also they watch their own weaknesses, failures, shortcomings, that they may protect themselves along the lines of their weaknesses—that, as the Apostle says, they may make straight paths for their feet, lest that which is weak or lame be turned out of the way. They may be overtaken in a fault, because attacked from some new quarter; they may discover a weakness in their own natural make-up of which they had not previously been aware; but with these to discover their weakness will mean not only an appeal to the Lord for assistance at that point, but also energetic endeavors for defense against the inroads, the seductions, the snares of the Adversary.

The point known to be a weak one should be doubly picketed by the new mind, lest it should be overtaken unawares and should again meet defeat. To this class of true disciples, watching and praying, a temporary defeat at some point does not spell disaster, but rather

renewed energy and a stronger character because of the setting up of defenses at the point found to be weak. Thus, throughout life, those who watch and pray are gradually making stronger their characters along every line of defense, and in thus building up character they are demonstrating to the Lord the transformation of their hearts, their minds, the sincerity of their vows, and their loyalty to the principles of righteousness set before them in His Word and in the glorious example of their Redeemer and Leader.

The Lord's Jewels.

These eventually will constitute the Lord's jewels. At the beginning of their course their hearts were honest and loyal for righteousness, but character had not been developed. The trials, the difficulties, the contacts with the world, the flesh and the Adversary, all developed character by leading them to exercise faith, which manifests itself in prayer, and loyalty to righteousness, which manifests itself in watching against the various temptations and besetments to which they are exposed.

The latter part of our text is in full accord with the foregoing: "The spirit indeed is willing, but the flesh is weak." This does not apply to the world, but only to those who have accepted the Lord and turned their backs on sin.

We must surely expect that from every standpoint of opposition there will be more or less seductive allurements on the part of the flesh seeking gratification. Our safety is in watching and in praying, not that we can hope that by watching and praying we can fully escape temptations, but that holding fast to the Lord and being covered with the mantle of His love and mercy, these temptations will all be overruled for our good, developing us in heart and character in the likeness of our glorious Master and thus will fit and prepare us for participation in the First Resurrection, "His Resurrection."—Rom. 6:5; Phil. 3:10.

By that glorious change all those who constitute the very Elect will be made absolutely perfect, for they will there receive their perfect or spirit bodies, which will be in full harmony with the changed characters already attained by the Lord's grace through obedience to the Word and the watching and praying which He directs. For that glorious attainment we are to strive, and the method is to be through the watching and praying—the watching of the Word, the watching of our hearts, the watching against temptations, the prayer of faith and the exercise of faith in Him who loved us and bought us with His precious blood.

MEN DARE TO THINK NOW.

Atlanta Constitution—Editorial.

The former Associate Editor of this well-known Journal of the South spent many sleepless nights in worry concerning the "Hell-Fire and Brimstone" theory. Later he came into possession of "The Divine Plan of the Ages," the first of a series of six volumes of "Studies in the Scriptures," by Pastor Russell. After reading the book a great burden was lifted from his mind and he then said:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

More Light the Watchword!

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading journals, and many orthodox ministers of different denominations, have indorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's Book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an Age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light, is the watchword."

Four Million copies of "The Divine Plan of the Ages" have been placed in the homes of Christian people. The book is published in fourteen different languages. Aside from the Bible itself, the demand for this book has been the greatest of any ever published. Students of the Bible have found that "The Divine Plan of the Ages" is indispensable to their studies. It removes the stumbling stones. The book of 384 pages, neatly bound in imported cloth and containing an interesting Chart of the Ages, is published and distributed by the Bible and Tract Society, No. 17 Hicks St., Brooklyn, N. Y., for the nominal sum of 50 cents per volume, any language. This book has made Pastor Russell famous, and has made thousands of Bible students strong in the faith of God's Word and a mighty power in the battle for the Truth.

OUR RESPONSIBILITY AS CHRISTIANS

"Am I my brother's keeper?"—GENESIS 4:9.

NO ONE can dispute that individualism, personal independence, personal responsibility, have done much for the development of our race. The serfdom and paternalism of the past were unfavorable to individual thought, responsibility and action. No wise and good man would desire to rob his fellows of independence of mind.

One Extreme, Then the Opposite.

We are in danger, however, of going to the opposite extreme—in danger of carrying the subject of personal independence too far—in danger of neglecting some who should have assistance—in danger of thinking of all men as being not only free but equal. While we all **should have** proper freedom of will, yet all are more or less handicapped in the exercise of the will. As St. Paul said, "We **cannot** do the things which we would." We are slaves of sin and death, some more and some less. The Prophet David's explanation applies to us all, "I was shapen in iniquity, in sin did my mother conceive me."—Psalm 51:5.

It was in view of such inequalities of the flesh that St. Paul wrote to the Church, "We that are strong should bear with the infirmities of the weak, and not please ourselves" [merely]. (Rom. 15:1.) This principle, applied by the Apostle to the Church, would certainly be appropriate and beneficial in the natural family. And as our hearts enlarge we should all come to realize more and more the oneness, the solidarity of our race—the entire human family, of which St. Paul says, "Of one blood God created all men, to dwell upon the face of the whole earth."—Acts 17:26.

"Where Is Thy Brother?"

God's inquiry of Cain implied Cain's responsibility, and teaches us a lesson respecting our responsibility in God's sight for one another. We will begin with the Church, the highest type of brotherhood imaginable: We should not be content to split into sects and parties. Whatever was the ignorance of the past, which led to the formation of the various creeds and denominations, there can be no excuse for these now, because Christians of all denominations have come to discredit the old creeds. Should there not, then, be a movement toward heart unity and fellowship, outside of denominational and creedal lines, amongst those who recognize God as Father, the Lord Jesus Christ as the Redeemer, and the Bible as the Divine Revelation?

It is not proper to say as did Cain, "Am I my brother's keeper?" Every true Christian should realize that today Christianity is being assaulted in its own house and by its professed friends. In the universities, colleges and seminaries of all denominations a battle is raging, which threatens the destruction of our Christian faith. Possibly a few are blind to the situation, but the insurgents—the Higher Critics and Evolutionists—realize the situation and are craftily saying to the people, "We are the Watchmen upon the walls of Zion! Hearken to our cry: All is well!" These Higher Critics seem to have no conscience. They claim that the people must be gradually taken by guile. They encourage them to "sleep," while they raise over them the banner of infidelity called Higher Criticism.

Many who see the killing of this antitypical Abel shirk the responsibility by saying, "Am I my brother's keeper?" not realizing that from the Divine standpoint they have a responsibility toward every other Christian with whom they are in contact. They should realize that loyalty to God means that they "should show forth the praises of Him who hath called us out of darkness into His marvelous light."

In a word, every true Christian who has made a full consecration of himself to the Lord, to walk in the footsteps of the Saviour, should waken to the fact that we are in a critical time. We are in the time mentioned by St. Paul, when "every man's work shall be tried so as by fire." (1 Cor. 3:13.) The testing will be along the lines both of faith and of works. Only those holding firmly to "the faith once delivered to the saints" will be able to bring forth such fruits, such good works, as the testings of this hour require. This class, awake to their responsibility toward God and the brethren and the Bible, and full of zeal, therefore, will thereby be kept in this "evil day." God will bless them in their endeavors to glorify Him.

My Brother's Keeper—Socially.

In the days of slavery and serfdom, every master, every feudal lord, recognized a responsibility for his servants or slaves. He was interested in their health and in their morals, for they were his property, and any depreciation meant financial loss to him. Thus selfish interest kept him alive to his responsibility, to a considerable degree. But now all that has changed. Serfs and slaves, released from obligation, are without supervision and care. The less fit of our race are in serious danger of being crowded to the wall. Our lawmakers have recognized the fact and have thrown around the weaker sex and children safeguards in the laws, protecting them from designing people who would exploit them for selfish purposes.

Nevertheless, with all that human law has yet been able to accomplish, the danger is increased. As knowledge increases, trusts and combinations selfishly boost the price of life's necessities and luxuries. Those members of our race less favorably equipped for the battle of life are seriously disadvantaged, some by reason of less intellectual powers, others by reason of unfavorable circumstances and environments.

Under such conditions it is not surprising that all who are able are banding together into unions for their own protection; nor should it surprise us that these, also, selfish and hard of heart, should sometimes be unjust in their demands, and sometimes cruel and ready to slay their brother who joins them not in their organization. In their desire to promote the best interests of their craft they may, indeed, reasonably exhort fellow-craftsmen to support the organization, and may show its advantages, but beyond that they dare not go without infracting the principles of justice and bringing Divine condemnation which, sooner or later, in one way or another, will surely be meted out.

Seen from this standpoint, unionism has a responsibility toward brethren not members of the union—to treat them justly, kindly, helpfully. And no doubt this attitude would bring the larger blessing and truer prosperity.

My Brother's Keeper—Financially.

Gradually the world is realizing its responsibility to the weak and incompetent and aged. The Orphanages, Hospitals, Homes for the Poor, etc., are all proper recognitions of the brotherhood of man—aside from the higher brotherhood in Christ. We cannot claim that these institutions are the product of pure benevolence. We must admit that politics has much to do with them. The desire for contracts and for labor in connection with these institutions, has, of course, much to do with their existence. The expenditure of such enormous sums as annually go to these institutions naturally enough draws an army of political heelers and onlookers.

The Day of Recompense.

The All-Seeing eye of our Creator keeps watch over the affairs of His creatures today as it kept watch over Abel's interests. God allowed Cain to have his way; allowed him to kill his brother; allowed the righteous to suffer: yet Cain did not escape, but was held accountable for the death of his brother. God's sentence upon him separated him from his brethren until he cried out that his punishment was greater than he could bear. And, similarly, we may be sure that the Cain class of our day will be held accountable for the wilful slaying of their brother, especially to the extent that the brother despised may be a child of God. As God declared that the blood of Abel cried to Him from the ground—cried for justice—so the intimation of the Scriptures is that all injustice of every kind, everywhere, will bring a "just recompense of reward."

St. James figuratively represents the laborers, the toilers in the field of labor today, as crying out to God, and as being heard, and its resulting in a great "time of trouble," in which the great, the mighty and the rich shall weep bitterly. (Jas. 5:1). As these are not the union men, generally, who are crying out at the present time, we may look more especially amongst those on the outside; but the lesson is that those who suffer oppression will ultimately have Divine power exercised in their defense and for their relief. St. James intimates that this relief will come to this class at the coming of Messiah, in power and great glory, for the establishment of His Kingdom of Righteousness in the world. To those who are the Lord's people he says, "Have patience, brethren, for the coming of the Lord draweth nigh." The Lord speaks of this "Day of Recompense" as a "time of trouble"—of the overthrow of oppression, the uplifting of the poor and those that have no helper.—Psalm 72:12.

"The Desire of All Nations Shall Come."

Those who are entirely satisfied with present conditions are the comparatively few who have special advantages. The masses are discontented—some of them properly so, and others of them more discontented than is reasonable. All but the very poorest and worst situated are better off today than were their grandfathers—yet less contented. The spirit of discontent, selfishness and a failure to note and to enjoy the great blessings which God has provided so bountifully, as well as wonderfully, in our day, prevails. Nevertheless, some have reason for discontent; and some, looking into the future, are fearing worse conditions, as the monopolies have gained a firmer grip upon all the necessities of life.

Surely their forebodings are not without grounds. Unless something shall occur to lift matters out of their present rut, human intelligence sees, at a not far distant day, a new serfdom, with masters directing all the forces of the world, and with the common people at their mercy, glad to have a sufficiency of work and of wage for life's necessities.

Long ago we harbored the theory taught us in our creeds, that mankind is totally depraved; but surely none are totally depraved except the idiotic. We believe that there is an element favorable to righteousness in every member of our race, and that sin is largely the result of unfavorable environments; and that the majority of mankind would be glad, indeed, if some Divine interposition were to lift them and their affairs out of present conditions and put them upon a plane of absolute righteousness, justice, equity. This, we believe, is the desire of a large element in every nation, a predominating class. Such a reign of righteousness, justice, equity in the world, will speedily result from the establishment of Messiah's Kingdom, for which we pray, "Thy Kingdom come; Thy will be done on earth as it is in heaven."

Most explicitly do the Scriptures declare this, saying, "The desire of all nations shall come." (Hag. 2:7.) This declaration is in conjunction with the foretelling of the establishment of Messiah's Kingdom. The reign of righteousness which it will inaugurate will be the ideal of the masses of mankind, although quite probably the overthrow of Trusts and Combines will, for a time, not be viewed sympathetically by the rich, the wise, the preferred, the favored class, under present conditions. As it required time for the slave holders of the past to become reconciled to loss of their slaves and to see the righteousness of their being freed, so it will be with those who at present are closely identified with great institutions which are bringing mankind into slavery. Our Lord sized up the situation, saying, Blessed are you who weep and mourn, for you shall be comforted. Woe unto those who are full, for they shall have distress.—Luke 6:21, 25.

The reign of justice and righteousness will ultimately appeal to all in heart harmony with Jehovah, and all who fail to thus come into heart harmony with Him will be accounted as unworthy of His gift of everlasting life; for "He who loves not his brother whom he hath seen, how could he love God whom he hath not seen?"

The thousand years of Messiah's reign, during which His Bride, the Elect Church, will be associated with Him, will be quite sufficient for the equalization of all of life's affairs for the entire race. "In His day shall the righteous flourish," and not merely the strong. In His day evil doers and not well doers will be crushed. It is written of His Kingdom that it "shall lift up the poor out of the dunghill, and shall bring down the mighty from their seats."

The Disciplines According to Previous Character-Development.

The whole world of mankind will then be transferred into the hands of Messiah, who will take them just as they are. They will be in various conditions. Some will be more depraved, others less depraved; some will be more seared in their consciences and some less; and these deficiencies of character will depend upon the way in which each one accepted or rejected light and opportunity in the present time. Those who **knew not** His will and **did it not** will receive few stripes; those who **knew His will and did it not** will receive many stripes, because of previous hardening of character. Everybody will be required, eventually, to come up to the full standard of Divine requirements. Those more depraved will have greater difficulty and those less depraved will have less difficulty and receive fewer stripes, in the coming up to Divine requirements.

Those who most willingly and most gladly assent to the leveling process, will most quickly receive the Divine blessing, and make the most rapid progress along the Highway of Holiness, back to full human perfection and eternal life. And those who now in advance of the establishment of the Kingdom, love righteousness and hate iniquity, come at present into favor with the King of kings, and thus are specially favored with light and knowledge, and are invited to become associates with Messiah in His glorious Kingdom, which is to effect the long-promised, great reformation of earth's affairs. Let us all take to heart and apply well this lesson, but especially those who have heard and who have responded to the Divine invitation to become heirs of God and joint-heirs with our Redeemer.

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THE NEW DAY ALREADY DAWNING

"At the name of Jesus every knee shall bow and every tongue confess—to the glory of God."—PHILIPPIANS 2:10, 11.

WE CALL attention to the Six Great Days of a thousand years each, during which the world is experiencing a reign of sin and death, sighing and crying. Physicians physical and moral have been unable to effect a cure. God Himself alone is able to roll away the curse which He imposed and to give mankind instead His blessing.

In the past we have been so intent on following our own sectarian schemes and theories that we have neglected the proper study of the Bible. Indeed, not until our day has such a study been possible for the masses. Only now do they have the Word of God in their possession in convenient form in every family, and only now is education so general as to permit all to read, all to study, all to know the good things of the Divine promises.

The creeds of the "Dark Ages" did indeed din into our ears the message of the curse. Yea, they distorted it and made it a message of eternal torture, whereas the Scriptures declare that "the wages of sin is death"—not eternal torment. In our darkness we mistranslated and misinterpreted God's Word to our own confusion, swallowing also some interpolations without proper scrutiny. No wonder we were nauseated by those creeds! No wonder the intelligent portion of humanity were in danger of all being driven into infidelity—away from God and from His Book, which we misunderstood and misrepresented!

A New Day Is Dawning.

Bible students are arousing from their sleep and finding that they have long suffered from nocturnal hallucinations. The true message of God's Word is spreading, and with it goes increase of faith, together with joy, peace and godliness.

We have all noted the fact that ours is the most wonderful day of earth's history. Our eyes open widely as we note the contrast between the blessings which surround us and those enjoyed by our fathers. We are surely all amazed at what we see of progress, invention and labor-saving machinery, of educational arrangements, of improvement in the breeding of cattle, sheep, swine, horses, poultry, etc.

We are equally astonished at the progress made in the culture of fruit and vegetables. We cogitate further, that with the progress of invention, the necessity of arduous labor and sweat of face for the daily bread will soon be at an end, and the necessary leisure and conveniences and comforts which will permit every man to be a nobleman will soon be available to all. What do these things mean? Why have they come suddenly upon us in one generation?—yea, and give no indication of slackening, but rather of progressing to still greater wonders! What is the explanation of this?

The Bible alone gives the reply to this query. It explains to us the meaning of the reign of sin and death which we and our forefathers have shared. It tells us that our sorrows, aches and pains, weaknesses, mental, moral and physical, are all the results of sin—the sin of Father Adam entailed upon us by the laws of heredity for the Six Great Days of a thousand years each, already past.

Then to our astonishment the Bible opens the door of the future and bids us look abroad and see the better Day which God promises. It explains that He has been giving us lessons respecting the exceeding sinfulness of sin, but that all the while He has sympathized with and loved His creatures. It tells us that as a beginning of the Divine intention to roll away the curse and to give instead Divine blessings, Jesus came into the world and died for Adam and his race, "the Just for the unjust," to cancel their judicial obligations—the death penalty upon them—and thus to give them an opportunity in God's due time to return to their former estate, all that Adam lost—to the perfection which was his when he was in the image of God, to all that was his in his glorious estate—Paradise.

When Will the Curse Roll Away?

Chronologically we are already in the Great Seventh Day or Thousand-Year Sabbath—we are already thirty-eight years into the great Seventh Day. This explains the blessings which are ours and which are coming to us increasingly. This progress will continue throughout the great Thousand-Year Sabbath of Messiah's Kingdom. The Bible promises that it shall bring blessings to every creature—not only the living, but the dead, "for all that are in their graves must hear the voice of the Son of God, and come forth." (John 5:28,29.) All must be given a full opportunity to come into harmony with the Creator and to come to perfection and everlasting life. Only by personal, wilful, intelligent sin can anyone's blessings be turned into the second curse of God, the Second Death, from which there will be no redemption.

Incidentally let us note that the coming of those blessings is, in one sense, premature, in that they have come to us before the establishment of the Messianic Kingdom. Consequently, instead of the world's being happier because of these favors, it is more unhappy, more discontented than ever. The Scriptures show that the discontent will culminate in a short, sharp period of terrible anarchy, from which the world will be rescued by the establishment of Messiah's Kingdom.

The permission of the light and blessings of our day, in advance of Messiah's Rule, the Creator intends, shall teach humanity a great lesson respecting their own fallen condition and respecting their need of the very help which God is providing in Christ. None shall have the opportunity of erroneously supposing that God's blessings, coming to the unregenerate hearts, will make them thankful and happy. The new heart is necessary to real happiness.

We also incidentally see that if God had sent or permitted the light of our day with its blessings a thousand years sooner, then the discontent of humanity would have culminated in anarchy a thousand years sooner—and **before the time Divinely arranged** for the establishment of Messiah and His Bride, the Church, in heavenly glory for the ruling, blessing and uplifting of humanity.

Truth Discerned Aids Faith.

As we gradually come to realize that we are living in the dawning of the time for the long-promised blessing, this Sabbath Day of earth, when the Curse shall roll away, it gives us a fresh interest in all the affairs of the present life, as well as in those features of the Divine Plan which are yet future! The knowledge makes life worth living. Millions of people live a treadmill existence, unworthy of themselves and joyless, because they have not come into the family of God and not been taught to understand the deep things of His gracious purposes.

The first step necessary is an acknowledgment of the Creator and a consecration of life to Him, and then an application of our hearts to know His will, that we may do it. One day of such living is worth more than a year of the aimless meandering common to the masses. All who have entered into this blessing should rejoice therein. All who have not, should seek the Door, Christ, and be glad to walk the narrow way, following His footsteps into grace and peace Divine.

Stiff-necked and Stiff-kneed.

We may, indeed, rejoice in the lessening of the sweat or face coming to mankind—in the dawning of this New Day. We may, indeed, rejoice in the greater spread of knowledge to every class. We may, indeed, rejoice in the more comfortable housing, feeding and clothing of our race. We may, indeed, praise the Day which is ushering in these blessings and which, through irrigation canals and artesian wells, scientific study and teachers, books and newspapers, is making the wilderness to blossom as the rose and many blades of grass to grow where one alone grew previously, bringing increased fruitfulness. But still much is to be desired—much that we cannot accomplish for ourselves. We need an outside influence, an outside power—the very one which God's Word declares is about to take control—Messiah's Kingdom.

Our blessings thus far are not drawing the masses nearer to God—not making them more thankful, more holy, more reverential, more loving. On the contrary, we are becoming more strifeful, more self-willed, than any previous generation—less inclined as a world than ever before to worship and reverence the God of All Grace—less inclined to believe that there is such a Being at all. At the present rate of growth of irreverence it would seem as though the time might soon come when no knee would bow and no tongue confess to God's glory.

"As I Live, Saith the Lord."

But here we look to God to see what provision He has made for present conditions. And as we look, our hearts are cheered. We have the Divinely solemn declaration that the full end of the reign of sin and death is to come. And we have outlined in God's Word proofs that we are now living in the time when that New Reign of righteousness shall be inaugurated. We have prayed for it with more or less of faith all our lives: "Thy Kingdom come; Thy will be done on earth, even as it is done in heaven."

Permit not faith to let go her hold; the Word of God cannot fail. As He is bringing to us the temporal blessings promised in His Word and appropriate to this time—the New Dispensation—let us trust Him for every other feature of His promised blessing. He who has begun the good work is able to complete it. If He has promised, and sworn to this promise, that all the families of the earth shall be blessed in Abraham's Seed, surely we may rely upon it. If we see at present only the Spiritual Seed of Abraham in full harmony with God through Christ, and they not glorified, let us wait patiently for the Lord, knowing that He will fulfil His promises in due time.

The Church, the Elect, are indeed the Spiritual Seed of Abraham. This class, as the Bride of Christ, must be completed and must be united to their Redeemer by the First Resurrection change before they will be qualified to share with Him the great work of blessing Abraham's Natural Seed.—Gal. 3:29.

The completion and glorification of the Church will mark the time for the establishment of the Kingdom. Then will begin the pouring out of the Divine blessing and the removal of the Curse. Satan will be bound for a thousand years. The knowledge of God will gradually fill the whole earth. The Natural Seed of Abraham will be the first to receive the Restitution blessings—to return to the likeness of God in the flesh and to have returned to them Paradise conditions and Divine favor. The ancient saintly ones of the Jewish race, we are assured, shall be made princes in all the earth for the correction of their brethren, Natural Israel, and for the instruction and assistance, also, of the people of every nation, kindred and tongue—the living and the dead.

Paradise Restored.

Rapidly the knowledge of the glory of God will fill the whole earth. Corrections in righteousness will be meted out to all not doing their very best to come into harmony with the Divine Law. Blessed rewards of increasing perfection of mind and body will gradually come to the willing and obedient in that day. The wilful evil-doers shall be cut off in the Second Death. Then as a result, before the thousand years of Messiah's Kingdom shall expire, every knee will bow to the glory of God.

Meantime also the blessings of Paradise will be coming to the earth as a whole. "God will make the place of His feet glorious." (Isa. 60:13; 66:1.) Jesus will see of the travail of His soul and be satisfied. (Isa. 53:10, 11.) All those who have suffered for righteousness' sake during the present time of the reign of sin and death will be more than compensated therefor in the blessings and joys of the New Dispensation. The knowledge of the glory of God shall fill the whole earth. The glorious Divine character will be made manifest, not only to angels, but to men. The infinitude of God's Love, Justice, Wisdom and Power may then be seen by all; whereas today under the reign of sin and death, with minds beclouded by the error instilled by the Prince of Darkness, the opposite condition—darkness—covers the earth and gross darkness the heathen.

What a glorious consummation is before us! What lengths and breadths of human possibility in perfection we see with the eye of faith! Man was made in the image of his Creator, and the earth was provided to be his everlasting home. The Curse that has rested upon the earth and its king has brought both to angels and to men valuable lessons, which perhaps could not have been learned under any other process of instruction.

The result will be glorious, as described by the Master Himself. There shall be no more sighing, no more Curse there, nor sorrow, nor pain, nor any more dying; for all the things of sin and death will have passed away. He who sits upon the Throne "will make all things new."—Rev. 21:4, 5.

The Prophet Isaiah declares that Jehovah will do these things and that every knee shall bow to Him and every tongue confess. (Isaiah 45:23.) St. Paul applies this Scripture and declares that it will be fulfilled through Jesus, and incidentally it will be fulfilled by the Church through Jesus. All things are of the Father and by the Son. The thought, then, is that the world in acknowledging Christ and the Church, and bowing to them, will be bowing to Jehovah, for the Logos, Jesus, the Redeemer, forever will be the Representative of the Father and His Power; hence all men should honor the Son even as they honor the Father also—not honor Him as the Father, but as the Son, the Father's direct Representative—Heir of all things.—John 5:23; Hebrews 1:2.

The Elect Church Already Bows the Knee.

The Elect Church of the present time already bows to Jesus as the Representative of the Heavenly Father, and already enjoys a great blessing through this special relationship into which she has entered and which is to be completed in her resurrection change. Jesus, as the great King of Glory, and His Bride class as the great Queen of Glory, will be distinctly separate from the world—sharers of an altogether different salvation. These, begotten of the Holy Spirit, are promised a participation in the Divine nature, which is far above that of angels, the Apostle assures us.

For the same reason that the Heavenly Father is invisible to men Christ and the Church will be invisible, though all-powerful. The blessings of human Restitution that they will bring mankind will be conveyed through earthly channels, of whom Abraham, Isaac and Jacob and all the Prophets and faithful ones of the past will be the leaders, or Princes, as God has declared.—Psalm 45:16.

What Say the Scriptures About SHEOL—HADES—HELL?

A very interesting pamphlet, explaining every verse in the Bible in which the word Hell is found, will be sent on postal-card request, free. Address, Bible & Tract Society, Brooklyn, N. Y.

Little-Known Facts About Hell.

By C. J. Woodworth.

The average man believes in hell, but thinks few people go there and nobody knows much about it. The Bible is the only authority on the subject, and no one can know anything about it, aside from the Bible. Few know that the Bible teaches that ten thousand go to hell to one that stays out.

The population of the earth is 1,600,000,000 and the number of adult professed Protestant Christians is 16,000,000, or one in 100. Many of these Christians are rich, but we read, "A rich man shall hardly enter into the Kingdom of heaven." (Matt. 19:23, 24.) Many are wise, influential and noble-minded, but we read, "Not many wise men after the flesh, not many mighty, not many noble are called."—1 Cor. 1:26.

Many believing Christians will be disappointed, for the Lord will say to many such, "I know you not whence ye are; depart from me." (Luke 13:27.) Many praying and working Christians will be disappointed, for prophesying, casting out devils, praying Lord, Lord, and doing many wonderful works are all insufficient to obtain the reward of heaven.—Matt. 7:21-23.

When we consider Christ's statement that unless a man loves Him more than "father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26), and reflect that probably not one professed Christian in a hundred has reached either this standard or the other one which He set in the same chapter, that "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke 14:33), it should make us willing to consider carefully what is to become of the 9,999 out of every 10,000 of earth's population that do not meet these conditions.

We all know that "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17); but how many of us know that they will be re-turned there; that the passage, correctly translated, reads, "The wicked shall be returned into hell, all the nations that forget God"—showing that there are nations which go into hell once, come out of hell, learn of God, forget Him and are returned there.

We may all know (Judges 11) that Korah or Core went to hell, but how many of us know that he was accompanied to this place by his house, with all his household goods, and two other establishments similarly equipped?—**Num. 16:32, 33.**

We may all know that the Sodomites went to hell (Gen. 19), but how many know that they were accompanied by the city in which they lived and that there are other cities there?—**Matt. 11:23.**

We may all suppose that many heathen warriors of long ago went to hell, but how many of us know that they took with them their weapons of war, and that their swords are there now, under their heads, with what is left of their bones?—Ezek. 32:27.

We may understand that the wealthy go to hell, but how many of us know that in the same place are sheep, gray hairs, worms, dust, trees and water?—**Psa. 49:14; Gen. 44:31; Job 17:13-16;** Ezek. 31:16.

We may all know that bad men go to hell, but how many of us know that the Ancient Worthies, Jacob and Hezekiah, fully expected to go there, and that faithful Job prayed to go there?—**Gen. 37:35; sa. 38:10, 18; Job 14:13.**

We may all wish to keep out of hell, but how many of us know that David said there is not a man that liveth that shall deliver his soul from its power and that Solomon says thou goest there, whosoever thou art?—**Psa. 49:10; Eccl. 9:10.**

We may think that those who go to hell go there to stay forever, but how many of us know that Samuel said, "The Lord killeth and maketh alive; He bringeth down to hell and bringeth up" out of hell, and that David said God has the same power to aid those in hell that He has to bless those in heaven?—**1 Sam. 2:6;** Psa. 139:8.

We may think that those who go into hell never come out, and that there is no record that any have come out, yet there are at least two persons in history who have been in hell and come out of hell. One is Jonah, who prayed in hell and was delivered from hell (Jonah 2:2), and the other is Christ, whose soul went to hell, but "His soul was not left in hell," for God raised him up out of it. (Acts 2:31.) And when Christ came out of hell He brought with Him "The keys of hell" and now has the power and the right to let all its captives free.—Rev. 1:18.

We may suppose that hell is to last forever, but the Prophet speaks of its coming destruction, and John the Revelator says that it is to be made to "deliver up the dead" which are in it, and it, itself, is to be destroyed.—**Hosea 13:14;** Rev. 20:13.

The last passage cited affords the explanation of the whole subject, for in the margin opposite Rev. 20:13 the translators have explained that the word "hell" means "grave." Reversely, in the margin opposite 1 Cor. 15:55, the translators have explained that "grave" means "hell." The terms are interchangeable and the meaning is the same. In every place in this article in which the citations appear in **black type**, the translators have rendered Sheol or Hades by "grave" or "pit" instead of "hell."

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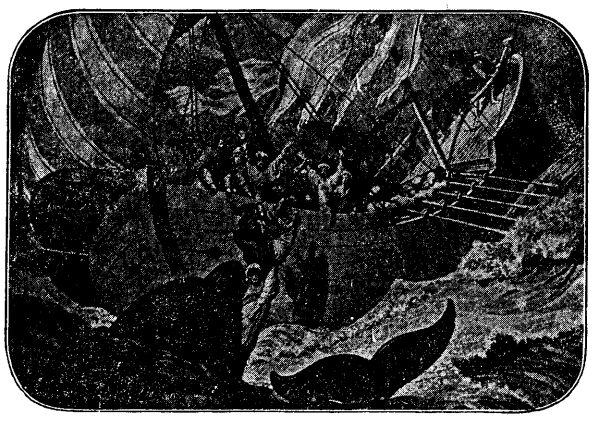
JONAH IN THE BELLY OF HELL

"OUT OF THE BELLY OF HELL CRIED I."—JONAH 2:2.

A SYNOPSIS of Pastor Russell's recent sermon on "Jonah," which has caused quite a sensation, will be read with interest. He said in part:

Some, intent on disproving as much as possible of the Bible, have attempted to make light of Jonah's experiences, claiming that there was no fish in the world of such capacity as could swallow a man entirely. We are to remember, however, that the Scriptures do not say that it was an ordinary whale that swallowed Jonah, but rather they specifically declare that God "specially prepared" a great fish for the occasion. Nor is that all. We have our Lord's own testimony to the truthfulness of the matter, and whoever denies either His truthfulness or His intelligence is thereby denying also His Messiahship and repudiating Him as a Savior, because neither a falsifier nor a dupe could possibly be recognized as the great Redeemer and Savior, the Sent of God, the Messiah.

Additionally our Lord informs us that the Jonah incident was in the nature of a type, especially designed of God to foreshadow the fact that Jesus Himself would be dead for parts of three days and arise from the dead on the third day, even as Jonah was buried alive for parts of three days and on the third day the great fish vomited him upon dry land. There is nothing difficult about the narrative to one who has proper faith in God. To those who have not faith, nothing connected with Divine revelation is reasonable, commendable or satisfactory. Let us continue to maintain our stand with those who hold fast to the Word of Life.



Enters "The Hell Belly"—Jonah 2:2

The Belly of Hell Described.

But what have "the belly of hell" and the poor soul crying from it to do with the story of Jonah? Jonah was in the belly of hell and his cry unto the Lord from there constitutes our text. When a boy I heard this text, and my imagination conjured up what hell was like and especially what the belly of hell, or what I supposed the middle part of it, was like. I had the opportunity of looking into blast furnaces through what is called the glory-hole or peep-hole. There I noted that the center of the fire was at white heat. I tried to imagine people in such a condition in the very middle or belly of hell. I could not imagine how they could survive such an experience a single moment, let alone for all eternity. I sought theological expositions of the matter and learned that some theologians of the hoary past, admitting the destructive effect of fire, claimed that God would specially vitalize all the poor creatures consigned to this torment, so that they would never die, but would keep on suffering forever and forever and forever, untellable tortures. I found that other theologians explained that those consigned to such a fiery ordeal would gradually become adapted to it and assume an asbestos-like shell which would measurably protect them from the fire. But these theologians went on to explain that, wishing them to suffer horrible tortures, God would scale off the asbestos shell, causing them to suffer still more excruciatingly every time the operation was performed. As a child I tried to imagine that this was the just desert of sinners, and that the Heavenly Father was really kind and loving—that He did not give them worse, though I could not think of anything worse that they could suffer.

"When I was a child, I spake as a child: but when I became a man, I put away childish things." (I Corinthians 13:11.) I asked for the proof that anybody could endure such sufferings and yet live. I asked for the proof that our God is as unsympathetic as any devil could be. My mind rejected as irrational the whole proposition. I said: The God whom I shall worship must be a greater being than myself—greater than any human being, not only in power to execute His will, but also in wisdom to make a wise arrangement for His creatures, and also perfect in justice to do to them as he would have them do to Him, if he were the creature and they the God. He must also be perfect in love, the noblest feature of any character. I said to myself: Such must be the God who was the Creator of our race, for He has produced in humanity certain degrees of these various qualities and he could not give to man what he does not himself possess, nor can we suppose that he would create man with more justice, wisdom, love and power than he himself possesses. To that great God I bowed my heart and mind and every power that I possess. To him I still bow, and give thanks that by his grace I have come to see his character, his Plan and his Word more clearly than in the past. I thank him that now I can see in what way ultimately Jesus will be the "Light of the world"—not merely the Light of the Church.—John 8:12.

In abandoning the doctrine of eternal torment my disposition was to abandon the Bible also, because I believed that the Bible was the foundation of the irrational theory which had pictured God to my mind as a demon of the worst imaginable type. But, thank God, dear friends, the Lord heard my prayer for light, for knowledge respecting himself. After I had made a search of heathen creeds, as well as those of Christendom, and had found them all illogical, unreasonable, unsatisfactory, I turned to the Bible again, saying, Perhaps I have not done the Bible justice; perhaps I have unconsciously attributed to the Bible the teachings of the creeds. Perhaps I have read it through colored spectacles. Praying to God for guidance I took up Bible study in a very different way from previously. I began to study the Bible as I should have done at first—without reference to any of the creeds. I began to let God teach me. I ceased to say, It reads, **"Thus,"** but it must mean otherwise. It says, "So and so," but cannot mean that, but the reverse. In other words I ceased to try to teach God and endeavored to be taught of God through his Word, guided by his Holy Spirit.

International Bible Studies.

That was forty-four years ago. Under the Lord's blessing I found the Key to the interpretation of the Scriptures—not because of ability, but, I believe, because it is now due time for the Bible to be understood—in the closing of this Gospel Age and the dawning of the Millennial Day. Having found the Key and used it myself I have spent my best endeavors since to put the Key into the hands of God's consecrated people the world over. I have nothing to boast of, dear friends, but have much to be glad for. First, I am glad on my own account with a joy unspeakable, that now I know my Heavenly Father and can have confidence in him and can have love for him as never before. I am thankful that, to some extent, I have been enabled to convey similar joys, similar blessings, to others of his dear people of all denominations in all parts of the world. The Lord has gradually enlarged my opportunities year by year. I am not building a sect—not making a new denomination—not founding a Church. We have had too much of that sort of thing already. Not only have we Wesley's Church and Calvin's Church, etc., etc., but it has become the custom for each minister to be spoken of as the proprietor of the Church; as, for example, the Reverend Dr. A.'s Church. It has become a custom, too, for the preachers to speak of the people as "My people," "My Church." This is all wrong. I wish to have neither part nor lot in it. I have no Church, and wish for none. There is but the one Church—the Church of Christ—"the Church of the Living God"—"the Church of the First-Borns, whose names are written in Heaven." That Church includes in its membership every true saint of God who trusts in the merit of Christ and seeks to walk in his footsteps. Whatever earthly systems such may be identified with are without Divine authorization. Their standing in God's sight is merely because of their identification with Christ as "members of his Body."

In God's providence I was led to publish six volumes of "Studies in the Scriptures," or Bible Keys. These were taken up by the Bible and Tract Society, and published at cost price, to enable all of God's people everywhere to procure them. They are now published in twenty of the most prominent languages. The first Volume, "The Plan of the Ages," has reached almost to the five million mark. I have received not one cent of royalty. My life is a very simple one. My expenses are small. I accept no salary and take up no collections. Voluntary donations from those who have been blessed by my labors supply my needs and the surplus goes to the Bible and Tract Society for the forwarding of its work—"The Promulgation of Christian Knowledge."

Each earnest Christian who obtains the assistance of these Bible Keys and enters into the treasures of God's Word and becomes rich himself in spiritual knowledge and in joy and peace of heart, is glad to call the attention of others to these Bible Helps. Thus the International classes of Bible Students of all denominations in all parts of the world are springing up and a blessed light, we believe, is going forth from these, assistful to all who love righteousness and hate iniquity. Although I am the regular Pastor of the New York City Temple and of the Brooklyn Tabernacle congregation, there are several assistants and I am privileged to speak to thinking Christians in various parts of the world, especially in the United States. Only the Lord knows how I thank him for this privilege of service, and for the still larger opportunity afforded me through the columns of some of the principal papers of the United States.

My sermons are handled by a Syndicate, and I am advised that now they appear in several hundred newspapers, aggregating a circulation of several million copies. All these people, of every denomination who do any thinking at all, I am sure have had similar difficulties to those which I experienced—difficulties in comprehending how our Heavenly Father could be a good Father, a good God, a loving Creator and yet provide for his human creatures such terrible destinies as all the creeds of the "dark ages" set forth. There is not a thinking Christian in the world who does not need the correct understanding of the Bible in order to be able to stand in the evil day that is upon us. All need to give heed to St. Paul's words, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (Ephesians 6:13.) Our day is a blessed one in respect to its wonderful opportunities and privileges, but it is an evil one in the sense of being a time of great trial and testing of faith to Christendom.

Thinking minds are rejecting the doctrine of eternal torment and generally at the same time rejecting the Bible and denying that it is the inspired Word of God. These dear friends are stumbling into infidelity and think that Higher Criticism and Darwin's Evolution theory are new light. What they need is to see that the true light is in the Bible and that, wearing our grandfathers' spectacles, we misread the Word of God and wrested it to our own injury and to the loss of our peace of mind and fellowship with the Father and Son.

The Key to the Scriptures.

Whoever gets the proper understanding of our text has in his possession the Key to the Bible. If he will use it, passage after passage will open for him and the whole Word of God becomes a new and glorious revelation of Justice, Wisdom, Love and Power Divine.

The Prophet Jonah was in the fish's belly—he was buried alive. It is this that is referred to in our text. The words "hell-belly" signify grave-belly or belly-grave. The context shows all this, telling us additionally that sea-weeds were wrapped about the Prophet's head and that God heard his prayer and delivered him from the hell-belly, or belly-grave, on the third day, by causing the fish to vomit him up. If you have a reference Bible note that in the margin there is a reference to the words of our text, saying, "Hebrew, the grave." Ah! says one, The translators merely made a mistake and translated it "hell" when they should have translated it "grave." Yes, I answer, and they made the same mistake in every case in which they used the same word "sheol" throughout the Old Testament. As it is, "sheol" is transl ted "grave" more times than it is translated "hell" in our Common Version; but it should be translated "grave" every time. There we have the Key to the Bible. The hell of the Bible, the penalty for sin, is death, the grave, the tomb. It is not an everlasting hell, for several Scriptures declare that "sheol" (hell) shall be destroyed. "I will ransom them from the power of the 'grave' (sheol); I will redeem them from death; O death, I will be thy plagues; O grave (sheol, hell), I will be thy destruction." (Hosea 13:14.) St. Paul quotes this prophecy in conjunction with his great discourse on the resurrection, "O death, where is thy sting? O grave

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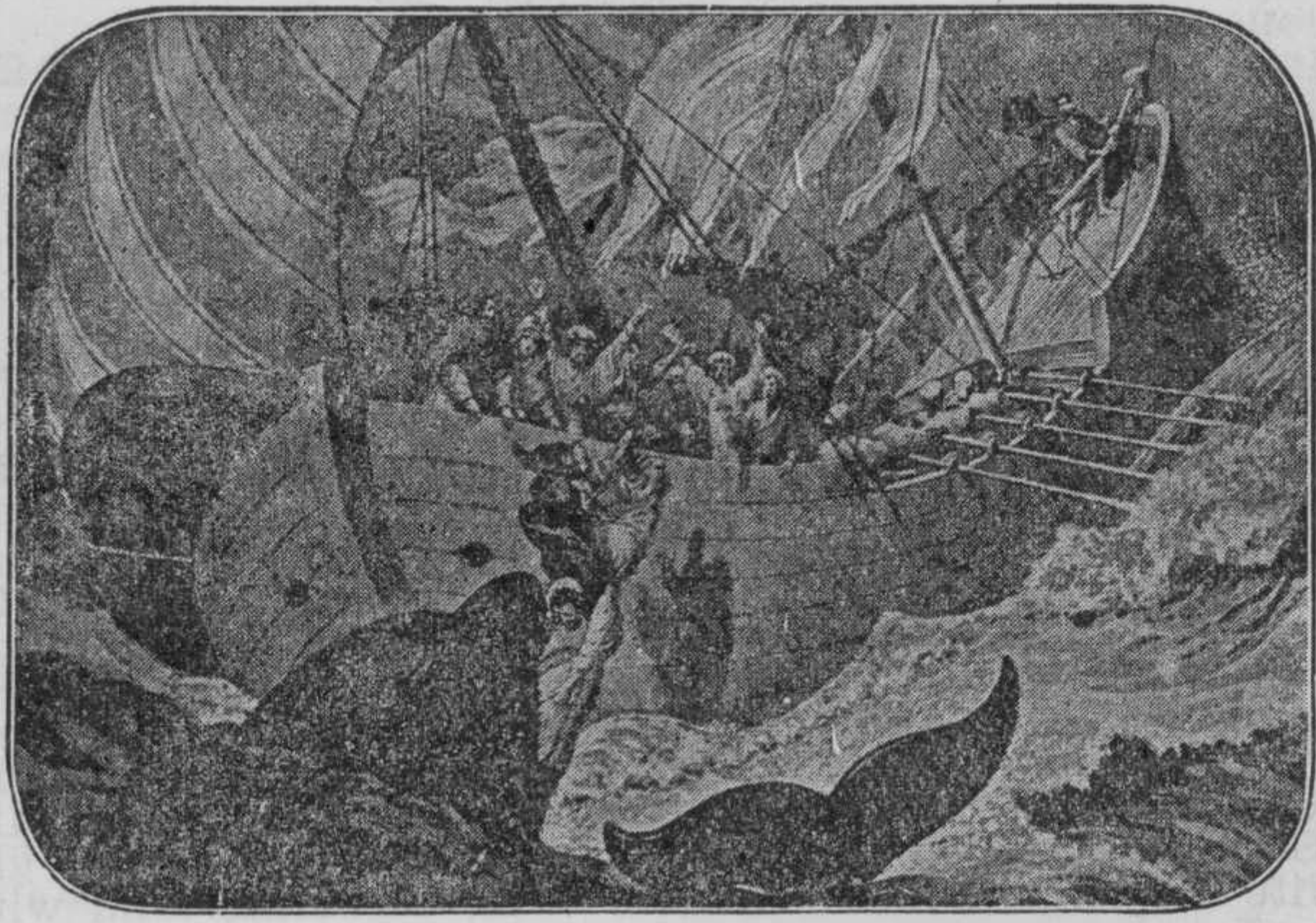

The BIBLE STUDENTS MONTHLY

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An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

Ministers of the I. B. S. A. render their services at funerals free of charge. They also invite correspondence from those desiring Christian counsel.

READING FACILITATED FOR THE BLIND.

Dr. Max Herz, of Vienna, well known in scientific circles, is the inventor of a contrivance enabling the Blind, by means of a combination of a talking machine and the telegraph, to "read" with greater ease than was heretofore possible by the aid of complicated and expensive Braille books.

The underlying feature of this new system is a mechanism, by means of which the "Morse" and other telegraphic characters are conveyed to the Blind by way of the ear. The machine is supplied with a combination of small plates, every one of which contains a story completely written out. To operate these sound plates, another piece of machinery, consisting of two Morse-keys and electrical sound-receivers, is necessary. The latter are connected by means of a needle, which makes imprints on a prepared wax tablet. The sound plates contain both short and long tunes and can be sold at extremely low prices. It is intended to publish a daily paper for the blind.

ELECTRICITY AFTER 50 YEARS.

Dr. Chas. Steinmetz, of Schenectady, N. Y., one of the country's most noted experts on electricity, stated last week in the course of a speech delivered in Cleveland: "Within 100, if not within 50, years electricity will be the general motive power and all the work which now has to be performed by man in the sweat of his brow, will then be done as quick as lightning." Electrical power, he added, would become as cheap as the air, giving to the world of mankind ample time to apply itself to higher tasks than to breaking stones for one's bread, as most of us are forced to do.

Mr. Steinmetz is not only an ingenious and ceaselessly working inventor, but also a philanthropist, and as such he is doing big things in his capacity as president of the city council and of the school board of Schenectady, N. Y. *Exchange.*

WONDERS OF THE TELEPHONE.

Dr. H. Barringer Cox announces that he has invented a new wireless underground telephone. At the same time he claims to have gotten, in connection therewith, the clue to a new electric phenomenon, the principal feature of the same being the possibility of sending an electric current over a single conduit. For five months Dr. Cox has been at work in Los Olives, Calif., constructing a wireless telephone system for the forestry service. He has now succeeded in conducting the human voice through the soil. The new wireless telephone consists of a regulation telephone apparatus and a newly invented contrivance, which may be connected as a conduit with the soil. Dr. Cox expects to go to Washington shortly, in order to lay his new invention before the Government. *Exchange.*

FACTS FOIL THE ASSASSINATION OF PASTOR RUSSELL'S CHARACTER.

A post-card request brings free to any one who doubts Pastor Russell's purity of life and sincerity of purpose, a clear cut statement of the facts at issue. Address **Watch Tower,** Brooklyn, N. Y.

Those who read carefully and get the benefit of the pure spiritual atmosphere into which Pastor Russell leads them need not be told that the many vile printed and pulpit attacks are wholly false and merely the desperate efforts of opponents whose nefarious schemes to keep the people in ignorance of the truth on all subjects Pastor Russell is so fearlessly and thoroughly exposing.

It is for this reason that the millions of newspaper readers continue to enjoy Pastor Russell's pen products and are not being influenced by any of the so-called news reports with scare-headlines, some of which, if even partially true, would have sent Pastor Russell to prison long ago; but the fact is that not a soul on earth has the slightest cause for grievance against Pastor Russell, except that he is telling the common people truths the clergy wish them not to know.

JONAH IN THE HELL BELLY.

(Continued from 1st page.)

(hades) where is thy victory?"—I Corinthians 15:55.

Christ Died for Our Sins.

We see, dear friends, what our dear Redeemer suffered on our behalf to release us from the penalty for sin. He did not go to eternal torment for our sins. He did go into sheol, into hades, into the grave. "Christ died for our sins, according to the Scriptures." (1 Corinthians 15: 3.) Thus God has provided for the resurrection of the dead—all mankind, "both of the just and of the unjust." The just are the Church, the saints. The unjust include all others. The blood of Jesus will avail for the release of every member of the race from the great penalty of death. Now it operates under a special call to the saintly few who are invited to become joint-heirs with the Redeemer in his great Kingdom which shortly is to bless all the families of the earth—not only those then living, but also all who have gone down to the tomb. The general resurrection will not be an instantaneous one, as in the case of the saints. It will be a gradual one in two senses:

(1) All will not come forth at once, but as the Apostle declares, "Every man in his own order," company or band.—1Corinthians 15:23.

(2) It will be graduai in the sense that the awakening from the tomb will be but the beginning of the resurrection of the world. During the thousand years of Christ's reign all who will give heed to his instructions and assistance may rise gradually—up, up, up—and by the close of the Millennium they will reach the full perfection and image of God, lost by Father Adam through disobedience. The unwilling, those rebellious after the light has fully come upon them, will be destroyed in the Second Death, from which there will be no recovery. They will perish as the brute beasts.

A GREAT CONQUEROR, A GRAND TRIUMPH

"When He ascended up on High, He led a multitude of captives."
—Ephesians 4:8, margin.

IN one sense of the word, our Lord Jesus ascended at the time of His resurrection from the dead; for then He left the human nature and the and the tomb for the Divine nature and immortality. He tarried, however, for the space of forty days after His resurrection, that He might establish and instruct His Apostles.

During that time He was invisible to them, except when He manifested Himself by appearing miraculously in various forms to convince them that He was no longer dead, and that He was no longer confined to human conditions—that His resurrection had made Him a spirit being again, on a higher plane than He was before He took human nature for the suffering of death in order to redeem humanity.

During the period between His resurrection and His ascension our Lord taught His followers not alone by His words, but also by His conduct. They had not yet received the Holy Spirit, and hence could not understand or appreciate spiritual things. They could therefore receive instruction only along natural lines.

Jesus was raised from the dead a spirit being, far above angels, principalities and powers. Had He gone directly to the Father without manifesting Himself to His disciples, they would not have been able to understand the truth of the matter. Hence their lessons were given them largely in pantomime, corroborated by the Master's words, explaining that it was necessary for Messiah to die in order to redeem the world, and that it was also necessary for Him to rise from the dead and to ascend on High and reenter the spiritual plane of existence in order that from that higher plane of being He might be the more capable of filling the great office of Prophet, Priest and King for mankind.

The Pentecostal Blessings.

After forty days, during which He was invisibly present with His disciples, except on the few occasions when He manifested Himself for a few moments each, our Lord ascended to Heaven. Ten days afterward, the Holy Spirit came from the Father upon the waiting Household of Faith. The outpouring of the Spirit evidenced to them that they were justified freely from all things through the merit of the Redeemer's sacrifice, that their consecration to sacrifice themselves had been accepted of the Father, and that thenceforth they might count themselves as joint-sacrificers with Christ, members of His Body, members of "the Church of the First-borns, written in Heaven," members of the Seed of Abraham, in whom all the families of the earth are to be blessed.

Only Jews received the Pentecostal blessings. Until three and a half years thereafter, in harmony with a Divine promise made to the Jews, the Gentiles were excluded. Then the time came for the Gospel to go to the Gentiles. The record informs us that Cornelius was the first Gentile to be received into spiritual relationship with God. Until God's due time for "the middle wall of partition" between Jew and Gentile to be broken down, he could not receive the spiritual blessings. Even then he was received, not because of his works and prayers, but because of faith in the redemptive sacrifice offered upon Calvary.

Seen by Saul of Tarsus.

The Apostles were to bear witness to the resurrection of Jesus; but Judas having lost his place, which was given to St. Paul, it was proper that the latter should also be able to bear witness to Jesus' resurrection. Recounting those who had seen our Lord after His resurrection, St. Paul says, "Last of all He was seen of me also, as of one born before the time." Jesus appeared to St. Paul in the glory of His spirit being, "shining above the brightness of the sun" at noonday. The sight caused injury to Saul's eyes.

How inappropriate and unsatisfactory such a manifestation would have been if the Redeemer had so appeared to the Eleven during the forty days following His resurrection! They could not possibly have identified the glorious Personage who shone above the brightness of the noonday sun with the Lord Jesus, their Friend, their Teacher. But to Saul of Tarsus, the revealing in fiery light, above the noonday glare, was very appropriate. It convinced him in a manner that no human appearance could have equaled that Jesus was no longer a man and that He was no impostor. St. Paul's conversion was instantaneous.

It should not cause us to marvel that Jesus ascended, as He declared, "up where He was before." It should not surprise us that the Apostle declares that our Lord ascended in dignity and station far above angels, principalities and powers, and above every name that is named. On the contrary, it would be both equitable and God-like that the great Jehovah should highly honor His faithful Son, the First and the Last, the Beginning and the Ending of the creation of Jehovah. Could we for one moment suppose that our great Creator would permit this faithful Son, or any servant, to lay down life in the Divine service and to suffer loss as a consequence of his obedience? Is it not much more rational to believe, as the Scriptures declare, that "Him hath God highly exalted"?

Extreme Humiliation and Exaltation.

Note the Apostle's phraseology in the context—that the One who ascended had previously descended, and that the descending and the ascending were related as cause and effect. The One who has ascended on High completely fills the highest position in the great Divine Government of the Universe—as Head of principalities and powers, angels and men—next to the great Jehovah. Yet, as the Apostle warns us, we must not identify the body now possessed by this glorified One with the One who in obedience to the Father's will came down from Heaven and as a man humbled Himself unto death, even the ignominious death of the cross. The Apostle calls attention to these two extremes of humiliation and exaltation—both accomplished in the Son of God, the Logos, the Messiah, the Christ.

If any of us at one time supposed that our Lord Jesus ascended to Heaven in a physical condition, as a man, we entirely misunderstood the Scriptures. To suppose that Jesus went to Heaven a man, is to mistake the significance of His title, the Son of Man, which He preserves as identifying Him with His great redemptive work—as one of His many titles. To suppose that Jesus is in Heaven a human being, is to suppose that He is still, as when on earth, "a little lower than the angels," whereas the Scriptures state that He has ascended far higner, so that not only men, but also all the angels of God, are commanded to worship Him. To suppose Jesus in Heaven a human being is to suppose Him out of all harmony with Heavenly surroundings and spiritual conditions.

Moreover, are we not told that the Church of Christ will be changed from the human condition to the spiritual condition in the resurrection; and that this change will make them like their Redeemer, so that they may see Him as He IS, not as He WAS—that they may see Him in glory, honor and immortality—exaltation—and not as the One who in humiliation was made flesh that He might sacrifice His flesh on behalf of the race of Adam? When we so thought we forgot the Scriptural assertion that "flesh and blood cannot inherit the Kingdom of God." This statement of Scripture implies that all who become partakers of the Divine nature and share in the Heavenly Kingdom with their Lord and Redeemer must be made like Him by the power of the First Resurrection.

Difficulties of Unbeliever

We have found worldly-wise people very skeptical respecting the descent of the Logos, the Son of God, to earthly conditions, but Christians seem to have more difficulty than do the world to comprehend the ascension of Jesus to the spirit plane and its excellent glory. Both points, however, are important. Whoever is unable to see that the Logos, the glorious Son of the Highest, humbled Himself, divested Himself of the spirit nature and took instead the human nature, cannot see that Jesus was sinless. And those who cannot recognize that He was holy, harmless, undefiled and separate from sinners, cannot believe in the sacrifice of Jesus as being a Ransom for Adam, to effect his release and that of his posterity from condemnation to death.

The Logos was transferred from Heavenly conditions to earthly conditions, and the purity of the Logos—His perfection of organism, His freedom from sin—was preserved, notwithstanding the fact that He was born of an earthly mother who was not free from the blemishes of the Adamic race. Pastor Russell's volume. "THE ATONEMNET," announced elsewhere in this issue, shows scientifically the process used of God by which the Logos was changed from the higher to the human nature, yet preserved immaculate.

A Serious Error Among Christians.

The error of supposing that Jesus is still a man was shown to signify the denial of His statement that He would ascend up where He was before, and of St. Paul's teaching that He has been highly exalted to glory and distinction—the Divine nature, instead of the human nature. This error has led to other errors, one of which we cite; namely, that made by many Chrstian people of expecting the Second Coming of Jesus in the flesh—as a glorious Man and not as a glorious Spirit, partaker of the Divine nature and altogether dissociated from human nature. Thinking of our Lord at His Second Advent as a glorified Man, they associate Him with a material throne and an earthly court. The unreasonableness of this error leads other Christian people in an opposite direction. Realizing that such an earthly kingdom would be a step backward rather than forward, they deny the Second Coming of Christ to establish the long-promised Messianic Kingdom.

The proper thought is that Jesus accomplished in the flesh the work which the Father had given Him to do, when He sacrificed His earthly life. The Father rewarded Him gloriously by exalting Him to the highest spirit plane. Now our glorified Lord is waiting for the gathering of His Elect, His Church, His Bride. These are to share in His resurrection to the Divine nature and to sit with Him in His Throne. Then the Kingdom of Messiah, so long promised, will begin to bless the world, using as its earthly representatives, visible to men, Abraham, Isaac, Jacob and all the Ancient Worthies mentioned in Hebrews 11.

A Multitude of Captives.

Our text figuratively represents the ascension of our Lord from the earthly plane to the Heavenly as the triumph of a great Conqueror. Sin had gained ascendency over Adam and his race, and had brought them down to the dust, mentally, morally and physically. Moreover, this victory over mankind had been gained in a legal manner, through the one man's disobedience. The Logos di-

vested Himself of His glory on the spirit plane, was made flesh, fulfilled the demands of the Law, proved Himself competent to pay the sinner's Ransom-price, and "gave Himself a Ransom for all, to be testified in due time." Having finished His sacrificial work, He was again received to the spirit nature with exceeding glory and to the right hand of God.

Thus the great Conqueror is seen returning to the Heavenly state, acclaimed by the Heavenly host; and far down the centuries the prophetic view sees following Him a great procession. First comes the Church, the Royal Priesthoood, His brethren, delivered from the power of Sin and Death through the merit of Jesus' blood. These are only the vanguard of an advancing host; they are "a kind of first-fruits to God of His creatures," rescued from Sin and Death. Later on, for a period of a thousand years beyond the deliverance of the Church, the prophetic pen foretells countless hosts of every nation, people, kindred and tongue, to be delivered from the power of Sin and Death through the merit of Him who died on Calvary.

Then will come the glorious consummation. When all who will have refused Divine grace shall have been destroyed in the Second Death, then shall be heard every creature in Heaven and on earth saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb forever."

"The Acceptable Year of the Lord."

At our Lord's First Advent began "the acceptable Year of the Lord"—the time when God, having accepted the sacrifice of Christ Jesus, became willing to accept the sacrifices of all who desire to become His disciples—to take up their cross and follow Him through good report and evil report, even unto death. The entire Gospel Age antitypes Israel's Atonement Day; and the sacrifices of our Lord and the Church are the "better sacrifices," foreshadowed by the bullock and the goat offered typically by the Jews. This antitypical Atonement Day is "the acceptable Year of the Lord," as Jesus pointed out. God's faithful people of this acceptable Day are glad to be invited to "present their bodies living sacrifices, holy and acceptable unto God." In the end of this acceptable Day will come the end of all opportunity thus to sacrifice the human nature and become joint-heirs with Jesus Christ our Lord.

"Times of Restitution."

After the Gospel Age has passed away there will be a new period introduced, styled in the Scriptures, "The Times of Restitution." The acceptable Day for the sacrifice of the Church has lasted for nearly nineteen centuries; and the Scriptures clearly indicate that the Times of Restitution will last a thousand years. St. Peter tells us just when these Times of Restitution will begin. They will begin as a result of the Second Coming of Jesus, the Messiah, and the establishment of His Kingdom. Then "Times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the Heavens must retain until the Times of Restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began." —Acts 3:19-21.

FEAR—THE BANE OF HUMANITY

"Fear not, for I have redeemed thee; I have called thee by thy name; thou art Mine."—Isaiah 43:1.

FEAR is a great calamity. It is closely related to all the sorrows of life, closely linked to all the crimes of the world. One of the blessings of true Christianity is the release it gives from fear. But alas; true Christianity, true Christian faith, and the present rewards of these are not very common even in Christendom. Few know the meaning of the Master's words, "Come unto Me," all ye that labor and are heavy laden, and I will give you rest." Few appreciate the assurance, "If the Son shall make you free, ye shall be free indeed."—Matt. 11:28; John 8:36.

Fear has its foundation in sin. We may be sure that the angels in Heaven know no fear. After Adam had disobeyed the Divine command in Eden, he feared his Maker and hid from Him. Similarly, fear affects all of Adam's posterity, because of the general realization that "all are sinners." God and His righteousness are, figuratively, light, and the sinner and his sins are, figuratively, darkness. There is no compromise—the darkness hateth (opposeth) the light, the light scattereth the darkness. Love and reverence go hand in hand, but love and fear are opposites; we cannot love that which we fear, we do not fear that which we love.

Fear, Worry, Sickness.

Hope, pride and ambition encourage the business man and the laborer, the king and the peasant, the housewife and the maid, the leaders of the social set and the patient mother. Nevertheless, all of these have a drag-anchor of fear, which in the stress of life produces worry; worry produces indigestion, indigestion produces insomnia and nervousness, which lead on to every form of disease and unhappiness. To the extent, therefore, that fear is removed, health and happiness are encouraged and aided.

All physicians recognize the fact that fear is closely related to disease. Hence the wise physician always counsels cheerful surroundings for the sick, cheerful conversation, diversion of the mind, the avoidance of thought along worrisome lines—the rest cure.

It may be asked. Why is it that the Master's cure is little considered today? Why are so few pointed to Christ, the Great Physician, for the rest and peace and comfort and joy which He promised to His followers eighteen centuries ago? Have His words proven untrue? Are His professed followers amongst the most anxious and troubled and overcharged and sick and sorrowing and fearful of our poor, groaning creation? If so, what is the explanation? We must concede the inference. We must admit that the four hundred millions of professed Christians are much more unhappy, much more fearful, much more nervous, peevish and sickly than the twelve hundred millions outside of Christendom.

The Name Christendom a Misnomer.

The explanation of this peculiar situation is that Christendom is not Christian; that the name Christendom is a misnomer! Christ's Kingdom does not prevail amongst the civilized one-fourth of humanity. For centuries now Christendom has deceived itself, and has seriously misrepresented Christ, His teachings and His promised Kingdom of Righteousness, for which still we are praying, "Thy Kingdom come, Thy will be done on earth." The world's large armies, prepared to destroy each other; and our Dreadnaught navies, prepared to blow each other to atoms; and our submarines and our flying machines, our great cannons and torpedoes—all prove the mistake of calling human civilization Christ's Kingdom.

Similarly, the worry, fear, strife, nervousness, etc., of Christendom all prove that the Great Teacher's antidote for fear and worry has not been taken by the masses of Christendom. We hold that the Good Physician's remedy for sin, corroding care, worry, fear, is just as effective today as it was eighteen and a half centuries ago; we hold that the real difficulty is that His prescription has not been faithfully followed. We urge that those who now have "an ear to hear" His Message should accept it faithfully, and that they should not accept at the hands of anybody another prescription, said to be "just as good." We should make sure that we get the Remedy which bears the endorsement of the Lord's Word, and which has the seal of "the precious blood."

The Master's Teachings Perverted.

During the Dark Ages superstitious fear was encouraged, as all will concede. The attempt was made to drive humanity to God. Atrocious doctrines were promulgated in the name of God, Christ and His Apostles. St. Paul denominates these "doctrines of demons." (1 Tim. 4:1.) These, primarily, taught a Purgatory, to be mitigated by prayers and masses.

Under the impulse of fear, millions accepted the great Redeemer, and professed discipleship in total ignorance of His real teachings, and no more His followers than when they were heathen. Later on the Adversary partially sidetracked the Reformation Movement by leading zealous people to renounce Purgatory as unscriptural and to accept in its stead for the world at large, eternal torment—a still more unscriptural proposition—a still more God-dishonoring doctrine of demons.

Fortunately for ourselves we Protestants do not take our own doctrines seriously. However much all Protestant Creeds assert that only baptized saints will reach Heaven and contrariwise, that all the unsaintly will suffer eternal torture, nevertheless, not one in a hundred believes this.

The most saintly, the most conscientious of them are troubled by their fears, tormented by their sympathies, perplexed to understand God's dealings, hindered from having the peace and joy which the Master promised His followers. The less conscientious of them stifle conscience to their own injury, gradually losing faith in the Word of God because of this error. They thus escape some of the torments of fear, but they do not attain the love, joy, contentment and peace which the Master promised His faithful ones.

Unreliable Subterfuges Harmful.

There is only the one Divine remedy for this harmful fear. This remedy is associated with the Gospel of Christ; but there are numerous subterfuges. Some drown their fears, disappointments and sorrows with alcohol or various narcotics. Some seek to drown them with sensuous pleasure, some with business activity, some with church activity, some with "devil-may-care" unreason. Of late a considerable degree of subterfuge success has come along the lines of deceit—denying the existence of sin, denying the facts of pain and sorrow and death and, contrariwise, affirming that everything is good, regardless of the untruthfulness of this proposition.

The result of this self-deception indeed relieves from a considerable measure of fear. To this extent it proves a solace and satisfaction; but it is a subterfuge and not the true remedy. As a proposition its influence upon the mind, upon all the reasoning faculties, is injurious. The twisting of reason necessary to this philosophy, which calls black white, and pain pleasure, and sin righteousness, is destructive of sound reasoning ability. The habit of perversion necessary to the calling of bad good and wrong right not only injures the mind, but, in attempting to sustain itself from the Scriptures, perverts the entire Word of God. With reason perverted and the Scriptures perverted, the true Message of the Scriptures cannot be enjoyed. Unless fear be measurably eliminated, the proper faith, hope, joy and spirit of a sound mind are impossible.

Divine Antidote for Fear.

God's Message through the Law and the Prophets to Israel, as interpreted by Jesus and His Apostles, gives us the true antidote for fear. It does not deny sin, sickness, sorrow, death; it denies no fact, but it does hold out a remedy for all of these, an antidote, "the balm of Gilead." Moreover, it informs us that this antidote can be received only through the cooperation of our heads and hearts.

It informs us that this healing is obtainable by only a comparatively few at this time, but, eventually, the Divine blessings, world-wide, shall operate toward all humanity as fully as have the penalties of sin. It applies now (in full degree) only to such as have the hearing ear, the eye of faith and the appreciative, responsive heart. Others may obtain a measure only of this consolation. The Great Teacher gave us the key to this deliverance from fear, saying, "Ye shall know the Truth and the Truth shall make you free." "If the Son shall make you free, ye shall be free indeed."

The Coating Should Be Removed.

The first step toward having the Truth make us free is to have the coating of ignorance and superstition removed and this is a difficult matter. For instance, the Catholic superstition of Purgatory and the Protestant superstition of eternal torment, for practically all mankind, have been so thoroughly riveted upon their faithful that to break their bonds and get free is a difficult task. Only those who hunger and thirst after the Lord and His righteousness are in any likelihood of ever being properly freed.

Others getting free from one error are merely steered by the Adversary into another as bad or worse. God seeketh not these at the present time; He will deal with them by and by under Messiah's glorious Kingdom, when Satan shall be bound. Now, as the Apostle declares, "God seeketh such to worship Him as worship Him in spirit and in truth;" "The secret of the Lord is with them that reverence Him and He will show them His Covenant"—He will set them free now from the bondage of superstition and fear, and by and by, in the "First Resurrection," He will free them from the body of corruption.

In other words, at the present time all humanity may receive a blessing of heart-consolation in proportion as they can come to the knowledge of Divine Truth; and each will be helped to the knowledge of the Truth in proportion to his hunger and thirst after righteousness—his honesty of soul. The dishonest-hearted are not worthy of being set free from fear. Liberty and freedom from fear for these would not be favorable to them nor to others under present conditions. Fear is associated with alienation from God, and, as the Bible declares, "None of the wicked shall understand."

Mystery of the Gospel Age.

To attain the highest blessing which God has to offer at the present time certain difficult requirements must be complied with. Sin must be repented of heartily, and, so far as possible, restitution must be made, which means that sin must be forsaken to the extent of ability. Faith must then recognize the "Lamb of God which taketh away the sin of the world"—that the sacrifice for sins was necessary, and that God Himself provided it in the death of Jesus. Faith and knowledge must go further and not only see and acknowledge the death of the Redeemer, but also that God raised Him from the dead and highly exalted Him to spirit being again, to the intent that eventually He may accomplish for all mankind the wonderful blessings foretold in the Law and the Prophets.

Additionally, to such will be revealed the great "Mystery" of this Gospel Age, lasting from the death of Jesus to the manifestation of Messiah in power and great glory as Michael—the "God-like-One." (Dan. 12:1.) The Mystery is that Jesus is the Head, Chief, Lord, over the Church which is His Body, and that the "Body" members will eventually be glorified with the Head on the spirit plane; and that then Head and Body will constitute the great Messiah whose spiritual reign of a thousand years will result in the blessing and uplifting of mankind.

Whoever shall be thus taught of God in the School of Christ will learn also the necessity for having a share with the Master in His suffering and death, in order to have a share with Him in His glorious Reign. These will be taught by the great Head that "if they suffer with Him they shall reign with Him" and that the sufferings of this present time (if faithfully endured by them) will work out an exceeding and abundant blessing.

The Sentiment of Our Text.

To properly understand our text and, indeed, to understand the Bible as a whole, it is necessary to discern that God has foreordained two Israels—the earthly and the heavenly. Both are precious, both are "elect," both are to be used of the Lord during Messiah's Kingdom reign—the one on the heavenly plane and the other on the earthly. A mistake has been made by some in recognizing the earthly Israel and in not recognizing the heavenly or spiritual Israel. Others have made the mistake of recognizing the heavenly or spiritual Israel and not recognizing the earthly Israel. The promise of God is to be sure to both the seeds of Abraham—to that which is according to the promise, the oath—the Spiritual Seed—and also to that which is according to the Law, the natural seed.—Romans 4:16.

The Spiritual Seed must be developed first, because the blessing will proceed from the heavenly Seed to the earthly seed, then from the earthly seed to all nations. The blessing upon all nations will consist of the opportunity that will be offered them of becoming members of the earthly seed which, ultimately, as the sands of the seashore, will include the saved of all nations—all found worthy of everlasting life. "I have constituted thee a father of many nations."—Romans 4:17.

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TO KNOW GOD IS TO LOVE HIM

"MEN HAVE MADE HIS LOVE TOO NARROW BY FALSE PRECEPTS OF THEIR OWN."

"The glory of the Lord shall be revealed, and all flesh shall see it together."—Isaiah 40:5.

THE text implies that a time is coming when everybody will know about God's glory—all flesh. This will include not only all who will at that time be living, but all who have ever lived. We rejoice that God has so grand a Program. We are given an intimation of this as we look into the past and observe that the glory of the Lord has not yet been revealed to the world. God gave some little intimation of His glory, His character, His design, to Abraham, telling him that by and by He purposed to bless the world through Abraham's Seed. But this was only a promise, not a revelation of God's glory; for only Abraham believed. Nevertheless he got a glimpse of that glory as he believed God's promises; so also did Isaac and Jacob. They saw faintly a great purpose of good on God's part, and a time coming when the curse of sin would somehow be rolled away and the true knowledge of God would reach all the human family. But still the glory of the Lord was not revealed.

This hope, though vague, continued with the Israelites, descendants of Abraham, Isaac and Jacob. After their deliverance from Egyptian bondage at Mount Sinai God made a covenant with them that, if they would keep His Law, they might demonstrate their qualification to be the Seed of Abraham to bless the world. But they were unable to keep the Law. None of the fallen race of Adam are able. (Romans 3:20.) The hope of becoming the Spiritual Seed of Abraham faded from the minds of the Israelites. But to strengthen them the Lord promised He will make a still greater Covenant than the Law Covenant.—Jeremiah 31:31-34.

Israel could not keep God's perfect Law. They failed because they were sinners, members of Adam's race, born in sin, misshapen in iniquity, in sin did their mothers conceive them, as the Bible explains. Finally God sent His Son, "born under the Law," put under the Law for the very purpose of demonstrating that what other Israelites could not do He could do. He kept the Law, thus manifesting that "He was holy, harmless, undefiled, and separate from sinners." Sinners were unable to keep God's Law, but Jesus kept it, and to Him was given the great privilege of being the promised Seed of Abraham.

Qualified to Be Blesser of the World.

His keeping the Law, however, did not make our Lord Jesus Abraham's Seed spiritual, but merely demonstrated His qualifications. Even though He was perfect, as a man He could not have done the work which God had purposed; for He could not have given life to the race under sentence of death. In order to give life to the dying world He must first lay down His own life as an equivalent price for the life of Adam, in whom the whole race fell; and He must also be a perfect Jew, to redeem those who were under the Law. He must take the step of sacrificing His human life-rights, that He might do the Father's will. This He did.

But even then Jesus was not the Seed of Abraham that should bless the world, except as we might regard Him, properly, as having been begotten to be this Seed. At the time of His baptism, He was begotten of the Holy Spirit to a New Nature. It was here that He consecrated His human life-rights unto death. During the three and one-half years of His ministry He carried out His Covenant of Sacrifice. This work was not fully accomplished until at Calvary, when He cried, "It is finished!" and died. When on the third day God raised Him from the dead, He was fully qualified to be the Blesser of the world as Abraham's Spiritual Seed—no longer a man, but a spirit Being, privileged, with the price at His command, the value of His own human life-rights, to make application of it, in Jehovah's due time, as a Redemption-price for Adam and his race.

Since His resurrection, our Lord Jesus is the Spiritual Seed of Abraham. Speaking of Jesus' death and resurrection, the Apostle Paul says, "Wherefore (because He was obedient unto death) God hath highly exalted Him, and given Him a name which is above every name." (Philippians 2:8-11.) This name is Christ, the Anointed of God. Christ Jesus is anointed to be Head over the Church which is His Body, anointed to be the great High Priest after the Order of Melchisedec, anointed to be King of kings and Lord of lords—when He shall come into His Kingdom.

"To the Jew First."

The Bible tells us that God, who made this glorious arrangement for our Lord Jesus, provided also that a certain class should be gathered out of the world to be members of His Body, otherwise called "the Royal Priesthood," "the Bride, the Lamb's Wife," and His Joint-heir. The work of calling out this class has been going on for nearly nineteen hundred years. It was necessary that our Lord should begin this work of selecting the Church with the Jews.—Acts 3:25, 26; 13:46; Romans 1:16; 11:7-21.

In a very few years the Lord apparently found 25,000 Jews who were thoroughly consecrated to Him—"Israelites indeed, in whom was no guile." These were ready to receive Him. To such He said: "Unto you it is given to know the mysteries of the Kingdom of God; but to them that are without, all these things are spoken in parables and dark sayings." As it was in the Master's day, that none of the unprepared ones, either Jews or Gentiles, could walk in Jesus' footsteps, and as the things revealed to the worthy ones were revealed to their eyes of understanding, so to us today the Master's words equally apply. The Lord's consecrated ones shall see, shall understand. It is not God's will that others shall know now. Their time to know will be that mentioned in our text. By and by the Message shall go forth to all.

We recall the various steps in the selection of the Church. First God selected the worthy ones from the Jews in Palestine, then from those scattered abroad. The Apostle says that everywhere the Jews were sought first, and only after they had had their opportunity was the Gospel Call sent to the Gentiles. God wished a very cosmopolitan class to reign with Christ for the blessing of all mankind. Jesus is the Head of all these. All must be true-hearted, all must come through the same low gate of Consecration, all must walk the same Narrow Way—walk in the footsteps of their Forerunner. Whether Jews or Gentiles at the start, all are now New Creatures in Christ. Old hopes, aims and desires have passed away, and all things have become new.—2 Cor. 5:17.

Truths Revealed in Due Season.

We have briefly traced the history of the world. During all this time the glory of the Lord had not been revealed. It is true that our Lord Jesus knew about the glory of the Father. The Apostles also saw the glory of the Lord clearly before their minds. Not many, even in the early Church, could see it clearly. (Eph. 1:18-23.) The Apostles, though fully in God's favor, were not privileged, however, to know certain things that we may now know. Certain truths are dispensational and cannot be understood until the due time has arrived. To illustrate: The Prophet Daniel sought to understand certain things that had been declared to him. But the angel replied, "Go thy way, for the words are sealed till the Time of the End."—Daniel 12:8-10.

The Scriptures indicate that we entered the period of the Time of the End in the year 1799. Since then, the knowledge of the times and seasons has been forthcoming. The times and seasons have gradually been becoming better understood as the due time came for the wise in Heavenly things to understand. To this class it will be given to know everything that the Very Elect are to know, until the time when Christ shall receive the last of these unto Himself. We should rest ourselves in the Divine arrangement of things, and not seek to ferret out in advance that which the Lord has not yet made clear.

God is able to make clear in due time whatever He has decreed shall come to pass. If we are in the right attitude of heart, we shall have enough to keep the eyes of our understanding open so that we can appreciate the things which are freely given us of God. His true children are witnesses to the fact that He has been opening the eyes of our understanding more and more during these last days. Certain great blessings have come to God's people, particularly during the past forty-two years—riches of grace and knowledge.

Satan a Liar and Murderer.

The world in general has been laboring under a gross misconception of God which had its start six thousand years ago in Eden. God had said to our first parents respecting the fruit of the forbidden tree, "In the day that thou eatest thereof, dying thou shalt die." But Satan, through the serpent, said, "This is not true. Ye shall not surely die." Thus he made God a liar, while he himself became a murderer; for he slew our race. (John 8:44.) But God remained quiet. He did not smite Satan down, although He sentenced Adam and Eve to death and drove them out of Eden.

Practically the whole world has believed Satan's lie. Mankind believe that when they appear to die they really become more alive—that what is called death is really a good thing for them. Practically everybody believes that God spoke falsely when He said, "Dying, thou shalt die." This has greatly dishonored the Heavenly Father. Throughout the entire six thousand years He has been misrepresented. Satan's lie became the foundation for other falsehoods and misrepresentations. It has continued and multiplied; and upon it have been built all sorts of wrong suggestions regarding God and His character.

This lie is today at the bottom of nearly all wrong doctrine. God has been misrepreented to be the One who originally planned all the terrible tortures which we are told are being inflicted in places called Hell and Purgatory. That God had to put men somewhere is the theory. A dead person could remain in the tomb, unconscious; but if the supposedly dead person is alive, he must be put somewhere. "Only a handful fear God, and therefore the great mass," they say, "must have gone to a place of torture; being alive and unfit for Heaven, they must be in Hell or Purgatory."

Many say, "God would be glad to destroy man if He could, but He made man too well; and although He said that man would die, He cannot kill the soul, which is immortal." Nearly everybody believes this nonsense about our Heavenly Father. They slander Him, making Him out to be the worst Being that ever lived. One cannot picture any more wicked being than we have been told that our Heavenly Father is. We are given all sorts of descriptions, according to the measure of ignorance or wilfulness of the one describing God—the God of all grace and mercy. Why has He not smitten those who have thus blasphemed His Holy Name? But He has not. He has even allowed some of His children to do this in ignorance and blindness.

To some in his day the Apostle Paul expressed the fear that Satan would beguile many of the Church just as he had beguiled Mother Eve—by false doctrine, misrepresenting the Almighty. (2 Corinthians 11:3.) It is very difficult for us to realize that we ever came into such a condition that we believed such lies; yet we must have done so. It is difficult for us to sympathize with others who are in that condition; but we were once just as blind ourselves. Ignorance is the great tool which the Adversary has used to blind the whole world.—Acts 3:17; 1 Corinthians 2:8; 2 Corinthians 4:4.

Satan is a rebel against Jehovah. He wishes that the glory of God should not shine into the hearts of mankind; for it has a sanctifying influence, causing us to will and to do God's good pleasure. Satan would hinder us, would keep us in the dark respecting God's real character.

God's Purposes Will Be Accomplished.

The idea of some evangelists that God is weeping and gnashing His teeth over the condition of our race is because they do not know that there is a God of all Wisdom and Power, who has full control of the situation. He has a broad, deep Plan that will all work out properly. He is not giving it any anxious concern whatever; for He has laid the responsibility upon His Son Jesus, as the Bible sets forth.

In this great work of human uplift the Church will be associated with her Lord. For a thousand years it will progress. As the Bible declares, Messiah will bless all of Adam's race, restoring to them all that was redeemed for them at Calvary. It was a man that was lost. It was an earthly home in Eden that was lost. It was an earthly likeness of God that was lost. Jesus came to seek and to recover that which was lost, and by the end of the Millennial Age the world will have been restored and will be ready to be received of the Father.—1 Cor. 15:24-28.

Then, the Bible tells us, God will have another work for Christ to do. It will be for Him, as Jehovah's Agent (to test all mankind in their rich perfection at the end of the Millennial Age; and whoever is not in full heart sympathy with righteousness, whoever does not hate iniquity; will be destroyed from amongst the people. Everything unfavorable to mankind will be rooted out. He will destroy all who love unrighteousness and sin, both root and branch. (Malachi 4:1.) St. Peter, speaking on this subject, says, "These, like natural brute beasts, made to be taken and destroyed, shall utterly perish." (2 Peter 2:12.) From this Second Death they will have no resurrection. "They shall be as though they had not been."—Obadiah 16.

God's Glory Soon to Be Revealed.

But the point which we especially wish to make is this: During all these six thousand years past, the glory of the Lord has not been revealed. All flesh have not seen His glory. The only ones who have seen it are God's spirit-begotten children. (Romans 8:9.) All that these have seen of His glory has been since they became God's children. Then the eyes of their understanding began to open; and if they have been faithful, their eyes are opening more and more to behold the glory of God—the grandeur of His character, His loving kindness and His tender mercies. All the good qualities that Satan says our Father does not possess, He does possess; all the evil qualities that Satan says God has, He does not have.

During the Millennial Age, all flesh shall have opportunity to see God's glory. They will all come to see, to understand. "All the blind eyes shall be opened, and all the deaf ears unstopped." God's keeping quiet for so long, not defending Himself against His traducers, will ultimately redound to His greater honor. (Psalm 50:21.) When the world really come to know that God is Love, they will have such a revulsion of feeling from all the wrong thoughts they have had in the past that it will cause them all the more to appreciate the riches of God's glorious character. As a dark background often sets forth more perfectly the harmonies of a beautiful picture, so the darkness and misrepresentation concerning Jehovah will ultimately redound to His praise. The world will all the more love and honor Him. This will be only the beginning of their adoration, which will increase as His glory and His goodness continue to unfold before their astonished eyes. To know our God is to love Him.

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Immortal Worms—Unquenchable Fire!

"Where the worm dieth not and the fire is not quenched"—Mark 9:48. [*The similar words of Verses 44 and 46 are not in oldest Mss.*]

THESE words from the lips of our Master, the Great Teacher, have been grievously misunderstood. The teaching of our Protestant childhood was to the effect that only the saintly elect would go to heaven and that others would not only lose heaven, but gain an eternal life in torment. Thus our text was understood to portray what practically the whole world of mankind would be compelled to endure. This hell was pictured to our childhood minds from outside the Bible as heated to a white heat. If we expressed wonder or surprise that any human creature could endure such conditions so long the answer was that God would exercise his omnipotent power to make us fire-proof and pain-sensitive. Some theologians—the Thomas à Kempis school—thought went so far as to picture the poor creatures in their sufferings and to show that the heat would form a kind of an asbestos covering which would shield them from a measure of its intensity. But those deluded theologians proceeded to explain that these outer coverings would crack and shell off every little while, leaving the poor victim freshly tender that his suffering might be the more intense.

Of course, these theologians of the past had their difficulty in dealing with the worms. They could imagine devils who would oversee the torture as being made immune to pain by the chief torturer, the Almighty God. But just how to imagine the worms getting along in so great a heat and how they would in any wise increase the torture of the poor sufferers was to many a perplexity. But patient thoughtfulness along these cruel and devilish lines enabled some to formulate the theory that the worms would be fiery ones, living in fire, delighting in fire—worms that would bore through the incrustations and add still further to the horrible sufferings of the world of mankind.

Was This What Jesus Meant?

Did the Great Teacher intend that such conclusions should be drawn from his language? And did he stop short of the description from reasons of sympathy or modesty or shame? Is this the general teaching of God's Word or has a great and terrible mistake been made? And have we mistaken a figure of speech and treated it as literal? We erred. We misunderstood. The Great Teacher who rebuked his disciples, James and John, when they desired to call fire from heaven upon the City of Samaria, because the people thereof refused to sell them food for the Master—the sympathetic One who said to them, "Ye know not what manner of spirit ye are of; the Son of man came not to destroy men's lives, but to save them"—could that Son of man in any wise intend to tell us that our great Heavenly Father had less of the spirit of love and righteousness than the two impetuous disciples? Did he mean to intimate that while the disciples might impetuously have been willing to destroy the earthly life of the Samaritans, the Heavenly Father, of still more demoniacal disposition, would treat practically all mankind ten million times worse than that and use Divine Power to all eternity to perpetuate the sufferings of his earthly creatures which his own Word declares were born in sin, shapen in iniquity, in sin did their mothers conceive them—earthly creatures, too, whose environment was unfavorable and whose Adversary, the devil, God neither destroyed nor bound?

Such an interpretation, my dear readers, is not supposable. We must look for some explanation of the Master's words more consistent with his own character and with the Heavenly Father's character, and more consistent with our conception of what a Just, Loving, Wise and Powerful Creator would do. It does not answer the purpose to say, as so many do, "Bosh, do not discuss such a matter. Nobody now believes such things!" This one Scripture repudiated would shake our confidence in the whole Bible. But rightly explained and understood it would settle and increase our faith in the Scriptures as a Divine message.

Entering Into Life

Let us go back to Jesus' day and in mind place ourselves with those who heard him utter the words of our text and context. The Teacher had just said, "If thy hand offend thee, cut it off—it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched, where their worm dieth not and their fire is not quenched." He said the same in the following verses respecting the foot and the eye. Was he speaking literally or figuratively? Does any sane person suppose today that Jesus advised a literal cutting off of a hand or a foot or the plucking out of an eye? Assuredly not. And the person who would follow his counsel in that way would be considered unbalanced in mind.

All recognize what he did mean, namely, that if any who desired to have eternal life found that they had hindrances of appetite or pleasure or what not, as dear to them as an eye, foot, hand, these precious, but disqualifying sins or wrong-doings, should be put away—no matter how precious they were—no matter how highly esteemed. By way of contrast, the Master suggested that if the retaining of these things would hinder them from entering into life they could not afford to retain them—that even if they were to carry the figure further and suppose that in the future life they would be deprived to the extent of being maimed to all eternity it still would be preferable to them to practice the self-denial now and to enter into life.

Be it noted that the reward here indicated is in the entering into life, and the intimation is that those who fail will not have life at all—that they will fail to attain life; that they will have no eternal life, either in pain or in pleasure. Let us examine our text further and see this.

Gehenna Typed the Second Death

The word **hell** in our text is from the Greek word **gehenna**, which, in turn, was a corruption of the Hebrew word **geh-hinnon**, which signifies **valley of death.** There are two other words in the New Testament Greek, translated **hell** in our common version. One of these, **tartarus**, has no reference to humanity whatever, but merely signifies our earth's atmosphere—the place where Satan and the fallen angels are restrained in chains of darkness (II Peter 2:4). The other Greek word rendered hell in the New Testament is **hades**, which corresponds exactly to the word rendered **hell** in the Old Testament, namely **sheol.** And all scholars know that both of these words signify the same thing. They are used interchangeably in the Scriptures to designate the state or condition of death—the tomb. No person, of even slight education, would for a moment attempt to claim that eternal torment is taught by **sheol, hades or tartarus,**

I wish that those of you who have modern Bibles with maps at the back would turn to the map of the City of Jerusalem and there notice on the Southwest side of the City, just outside the wall, the Valley of Hinnom. That is the Valley that in brief was called Geh-hinnon, the Greek of which is gehenna. All of our Lord's uses of the word gehenna stand related to that Valley. For the sake of our large number of readers it will be worth while for us to take a glance backward at the history of that Valley during many centuries before Jesus' day.

The first mention of this Valley in the Bible is found in Joshua (15:8), where it is given as one of the boundaries of the tribe of Judah, according to the lot cast by Joshua in the division of the land that had come into possession of the Israelites. It is again mentioned similarly in Joshua 18:16. The next reference to this Valley is found in II Kings, 23:10. There we read how Josiah, the good King of Judah, instituted a great reform in the nation and abolished idolatry, one of the most heinous forms of the idolatry having been practised in this Valley of Hinnom, which had gotten a new name namely Topheth. History tells us hat the Israelites built in this Topheth, the Valley of Hinnom, a great brass image to the heathen god Moloch.

In various places they had groves in which a licentious form of worship was enacted and then they resorted to this Valley of Hinnom to offer sacrifice of a most revolting kind to the heathen deity. Sometimes it was a boy and sometimes it was a girl that was placed naked in the arms of the great image after it had been fired to a red heat with fuel piled underneath the image and passing through it as a flue. The cries of these infants so horribly sacrificed were drowned by the cheers of the worshippers and various musical instruments.

All of this, indeed everything akin to suffering, was strictly forbidden by the Divine Law given to Israel. And they had been specially warned against this very form of idolatry (Lev. 18:21; Deut. 18:10). It is a gross mistake and slander of the Divine character and Law to suppose that it ever sanctioned torture. And it is a still worse slander upon God to suppose that he would himself do, and that for all eternity, what he condemned in his fallen creatures.

The Lord declares all this through the Prophet Jeremiah (7:31 34). Here God particularly forwarned the Israelites that their wrong course would eventuate in the terrible time of trouble which came upon Jerusalem in the year A. D. 70, when it was estimated that over a million died at the siege of Jerusalem. In fulfillment of this prophecy the Jews cast the dead bodies over the wall of Jerusalem into this very Valley. Thus we read, "Behold, the day is come, saith the Lord, that it shall no more be called Topheth, but, The Valley of Slaughter; for they shall bury in Topheth till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth."

After the reformation made by King Josiah the Valley of Hinnom was desecrated to the intent that it might never afterward be considered fit for any kind of religious worship, sacrifice or ceremony. It became the valley of defilement. It was used at certain times for the burning of the offal and rubbish of the city. It became the dumping place of dead cats and dogs, etc. If any of these fell upon the ledges of the rock, no one thought worth while to interfere, and the maggots and worms destroyed them. Fires also were lighted occasionally to burn the combustible rubbish, and brimstone was added so that the fumes might destroy any malarial tendency, in the interest of the health of the city.

The Lesson Jesus Taught

We have before our minds now the gehenna fire which no one ever attempted to quench, but which was designed to consume utterly everything cast into it. We have in mind also the worms of which he spake—worms which were permitted to feed on the carcasses undisturbed until the carcasses were consumed and the worms themselves died. Another item here should be noticed, namely, that a saying amongst the Jews was, Whosoever commits such a misdemeanor will be in danger of going from bad to worse until he will be brought before the tribunal of the Sanhedrin, a culprit. Jesus took the same line of proverbs and declared that anyone violating the Golden Rule to the extent of calling his brother a fool would be in danger eventually of such digression from righteousness as to bring him under sentence of the greater tribunal of Messiah's Kingdom, and, "Whosoever shall say unto his brother, Thou art a fool, shall be in danger of gehenna fire."—Matt. 5:22.

What the Great Teacher meant was that the earthly Jerusalem was a picture or type of the heavenly Jerusalem, which represents the Divine Government or Kingdom—the New Jerusalem, which by and by, will come down to earth—when God's will shall be done on earth as it is done in heaven.

As gehenna lay outside of the wall of Jerusalem, so our Lord intimated there would be an antitypical gehenna outside the New Jerusalem. As the trash and offal of the typical city were consumed in the Valley of Hinnom, so the offal and trash of humanity who will refuse all of God's favors, mercies, blessings and opportunities, will be treated as disgraceful wretches and be consumed, destroyed, in the antitypical gehenna—which is the Second Death. Concerning this antitypical gehenna, the Second Death, we are definitely informed of the characters which will there be destroyed utterly, as Peter says, "as natural brute beasts."

We have a description of this symbolical New Jerusalem or Divine Kingdom (Rev. 21), composed primarily of the Church, and secondarily of all from the world who, during Messiah's reign, will enter in through its gates and enjoy the blessings of Divine favor and life eternal. And hen we read, verse 8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the Second Death."

Note that this lake of fire and brimstone into which all the offscouring of humanity will be cast is a symbol, and the meaning of the symbol is plainly stated in the words, "Which is the Second Death." The first death passed upon all mankind on account of father Adam's disobedience. Our Lord Jesus was appointed the Savior of Adam and his race and gave his life a ransom for all, to rescue all from death, to give to each and every member of Adam's race one full, fair opportunity for a test of loyalty to God and righteousness and to secure life eternal in the New Jerusalem. Contrariwise all who will reject that full opportunity will die the Second Death, from which there will be no redemption, no resurrection, no recovery of any kind.

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TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Corinthians 3:16, 17; Ephesians 2:20; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8; 21:3.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a Ransom for all," and will be "the true Light which lighteth every man that cometh into the world," "in due time."—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His Glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

We affirm the pre-existence of Jesus as the mighty Word (Logos—spokesman) "the beginning of the creation of God," "the First-Born of every creature," the active agent of the Heavenly Father, Jehovah, in all the work of creation. "Without Him was not anything made that was made."—Revelation 3:14; Colossians 1:15; John 1:3.

We affirm that the Word (Logos) was made flesh—became the Babe of Bethlehem—thus becoming the Man Jesus, "holy, harmless, undefiled, separate from sinners." As we affirm the humanity of Jesus, we equally affirm the Divinity of Christ—"God also hath highly exalted Him, and given Him a name which is above every name."—Hebrews 7:26; Philippians 2:9.

We acknowledge that the personality of the Holy Spirit is the Father and Son; that the Holy Spirit proceeds from both, and is manifested in all who receive the begetting of the Holy Spirit and thereby become sons of God.—John 1:12; 1 Peter 1:3.

We affirm the resurrection of Christ—that He was put to death in flesh but quickened in Spirit. We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural.—1 Peter 3:18; 2 Corinthians 3:17; 1 Corinthians 15:8; Acts 26:13-15.

7 WONDERS OF MODERN WORLD.

A scientific magazine made a request to the Physical Department at Cornell to name seven wonders of the modern world selected from a list of fifty-seven outstanding inventions and structures submitted.

The faculty, graduates, and seniors in the physics seminary balloted, the award of the voting going to wireless telegraphy, synthetic chemistry, radium, antitoxins, aviation, the Panama Canal, and the telephone.—New York Times.

SAN FRANCISCO TO NEW YORK IN THREE DAYS AND A HALF.

The acceleration of transcontinental railway travel during the past two years has been made so quietly that not many people are aware that the time from ocean to ocean has been reduced to less than three and a half days. The fact was recently brought into prominence by daily press notices of a trip made by an Australian passenger who left San Francisco at 10.40 P.M., March 2, and reached New York March 6, in time to catch the steamship sailing at noon the same day for Europe, the total time from San Francisco to New York being three days and eleven hours.—Scientific American.

Which is the True Gospel?

"I am not ashamed of the Gospel of Christ."—Romans 1:16.

CHRISTENDOM was startled recently by a communication which announced that the Christian Alliance had lifted a collection of $60,000 in a few minutes—$300 in cash, the remainder in promises. Then followed the startling announcement of Brother Simpson, its President, that the collection lifted would probably be the last at Old Orchard, because the Camp Grounds directors had rented its Autorium for three days for the use of the International Bible Students Association. He declared that he disagrees with the Association's theology. This was a veiled threat that the directors of the camp ground must break their contract with the Bible Students. This they promptly did, and the money paid in advance was accepted back, rather than go to Law. It was for that reason that it held its convention "outside the camp." We are glad that its fence does not separate us from our great Redeemer and Teacher.

Explanations Surely in Order

Since Brother Simpson may not care to tell the whole truth about the matter and since the Christian public is interested and ought to know the facts, we shall tell them. The unpleasant duty, however, will not necessitate the saying of an unkind word concerning Mr. Simpson and the Christian friends who are in alliance with him.

There are two reasons why Brother Simpson thought it doubtful if he could come next year following the Bible students' three days of this year.

(1) He knew instinctively that his collections would be smaller, hardly worth coming for, if the people should begin to get the eyes of their understanding more widely opened respecting what really constitutes the Gospel of Christ.

(2) The $60,000 "raised" was not cash and a large proportion of it never will be. Some of it is promised over and over again and telegraphed over and over, as was the case with the young woman who in the spectacular manner offered her jewels from time to time and had it mentioned in the papers. Such repetitions of "charitable work" are considered entirely proper by many in connection with religious work in various denominations, "for the good of the cause." Subscriptions are given publicly without hope of payment, to influence others who are more sincere—some of whom in the excitement give more than they can afford.

Chicago Stockyard Method

This same method is illustrated in the Chicago Stock Yards. A fine, large, trained bull gallops out to meet the cattle designed for slaughter. He waltzes before them and becomes their leader. Following him in a grand rush for a narrow passage they crowd one another to the executioner, who knocks them senseless. A special place, just large enough, is provided for the decoy bull, who, later, goes out to lead on another herd for the slaughter.

We do not mean to say that those who give their money are slaughtered or otherwise injured. We believe that they are blessed—that everyone is blessed who sacrifices anything heartily unto the Lord or to what they suppose to be his service, whether it is or not. It is the method of getting the money from the people and the deception practiced which we deplore. However, the Alliance has plenty of company in this method in larger Christian denominations. It is part of the "business" method of recent years. Some who did not understand this "business" method wondered where all the money apparently contributed to the "Christian Alliance" work was spent. An investigation of its financial accounts was made, which revealed the fact that they were chaotic, and other "business" methods were advised.

"The Darkness Hateth the Light"

Some one may inquire why the Christian Alliance should fear us and whether or not we have ever done them harm. We reply, Never have we injured them in the slightest degree, nor ever even publicly mentioned their name before. Their opposition to us is on the lines of general principles mentioned by the Great Teacher, "The darkness hateth the light;" "All things that are reproved are made manifest by the light" (Eph. 5:13). Our work is to proclaim the true Gospel—to incite Christian people to Bible study in the light of the Bible's own testimony and without sectarian spectacles, which, in the past, have so distorted the Word of God and set it forth in false colors.

As Christian people come to see the grossness of the errors by which they have been blinded, the light not only has a blessed and transforming effect upon their minds, but it influences their pocketbooks also. They no longer appreciate the "business" methods of the Alliance nor the brand of Gospel which it sets forth. The more God's people come to a correct understanding of the teachings of his Word, the smaller will be the collections of the Christian Alliance. That is the real secret of their opposition. We would that it were true that they would never take up another collection at Old Orchard! The heathen have already had too much of their Gospel of damnation. God's name has already been slandered and blasphemed enough by the false Gospel message—that nine hundred and ninety-nine out of every thousand of humanity ever born are to suffer eternal roasting because of father Adam's sin and the ignorance, stupidity and meanness which have resulted.

Which Is the True Gospel?

Catholic and Protestant orthodoxy have set forth for centuries two general views of the Gospel of Christ. To whatever extent they now disagree with these they should publicly disown and abandon them. Until then they are besmirched with whatever odium attaches.

The Catholic Gospel (Good Tidings) is that all the heathen, all Catholics and all Protestants, except a mere handful, go to a Purgatory of awful suffering, terrible anguish, lasting for decades, centuries and thousands of years, roasting, boiling, agonizing, and thus purging away their sins and dross that they may ultimately attain to heavenly bliss for the remainder of eternity.

Our Protestant Gospel

Our Protestant Gospel, of which we are so proud that we want to thrust it upon Jews and Catholics and heathens everywhere, we should thoroughly understand, enjoy and appreciate before we waste good time and money giving it to others. Here it is: Four centuries ago our forefathers were not Protestants but Catholics and believed in Purgatory, etc., as above. Then what was known as the Reformation Movement set in. Catholics, Jews and infidels will admit with Protestants that a great blessing of enlightenment and civilization has come to the world in the train of the Reformation Movement.

The Reformers criticized the Catholic teachings which they had formerly believed. They examined their Bibles and found nothing there to the effect that Mary was the mother of God, nor that we should pray to saints, nor that we should use pictures or images in our worship, nor that their sacrifice of Christ in the mass was proper, nor that there was a Purgatory anywhere. The Reformers threw out these things as unscriptural. They completely demolished Purgatory in their minds, declaring that it had never been anything more than imagination. Then came another thought, viz: What must we do with the thousands of millions of mankind that we and our fathers for centuries supposed were in Purgatory, roasting, stewing, tortured, but hoping for heaven. They looked at one another in consternation. They had hearts and symapthies and felt that as it had devolved upon them to smash Purgatory, it must also devolve upon them to re-locate all those thousands of millions whom they had on their hands. They felt the weight of the responsibility. Could they demand of God that they should be put into heaven? Surely not! Surely only the saintly few are fit for heaven! They, as well as all, recognized that fact. Then, with blank consternation, they determined that they must crowd the entire mass into a hell of eternal torture and shut the gates upon them forever and write upon the gates, "Who enters here abandons hope."

Brother Calvin to the Rescue

Taking from practically all humanity all future hope made the Reformers for the time heartsick. It would be awful to do that for one person, but to thus "do" all humanity seemed terrible.

But Brother John Calvin helped them amazingly and took from them their burden. He told them that they should not worry, because it was all God's fault and not theirs. God had predestinated them to that awful future long before he created man. Now they should merely try to think of themselves as the "elect" and try to forget everybody else. Of course, it seemed horrible to charge all these things against the God of all Justice, Wisdom, Love and Power. But it was the only solution which occurred to them. John Calvin's theories were afterwards embodied in the "Westminster Confession of Faith." And that confession of faith became the foundation of nearly all Protestant creeds. Brother John Wesley afterward objected, but admitted that only the saintly went to heaven and everybody else went to eternal torment. His protest was that, instead of this being by Divine foreordination and intention, it was, on the contrary, because of Divine unwisdom and incompetency.

"Good Tidings of Great Joy"

Surely no sane person can any longer defend any of the above "Gospels" as the true one, of which St. Paul was not ashamed! Surely St. Paul never preached any of those Gospels, nor did any of the Apostles—nor does the Bible support such theories, except by the turning and twisting of language, mistranslations of the original and misinterpretations of some parables. The plain statements of the Scriptures are all directly to the opposite.

The Bible teaches that "the wages of sin is death," not Purgatory nor eternal torment. "The soul that sinneth, it shall die." Adam, the perfect, was placed on trial for life eternal or death eternal. He sinned and the sentence against him was, "Cursed is the earth for thy sake; thorns and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread until thou return unto the ground from whence thou wast taken" (Gen. 3:17-19). St. Paul declares the same: "By one man's disobedience sin entered into the world; and thus death passed upon all men, because all are sinners" (Rom. 5:12).

Looking about us we find this true. Everybody who is not dead is dying. As the Bible says, we are living under a reign of Sin and Death. Nothing that man can do can either eradicate sin or lift him out of the dead and dying condition God alone can help us! He proposes to help us, and the message respecting that help is, in the Scriptures, called the Gospel. Its announcement by the angels on the night of Jesus' birth is full, complete, satisfactory, viz: "Behold, we bring you good tidings of great joy which shall be unto all people; for unto you is born this day in the City of David a Savior (life-giver) which is Christ the Lord."—Luke 2:10.

Ah, now we have the Truth! The penalty of sin is death! And the "good tidings" is that God has provided for our recovery from sin and death. The Savior gave his life for the cancellation of our sin, for the satisfaction of Justice, that in due time Adam and all his condemned and imperfect race might be released from the condemnation and be lifted out of the sin and death conditions which now prevail. That uplifting is Scripturally called the resurrection of the dead. Hence, the preaching of the early Church was, "Jesus and the Resurrection"—the Redeemer and his work.

"WHERE ARE THE DEAD?"

This article was published in this paper in Volume one, Number 3. The interest aroused, and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn.

The Seas in the Hollow of God's Hand

"Who hath measured the seas in the hollow of his hand."—Isaiah 40:12.

THE wonderful force and immensity of the thought of our text cannot be appreciated by those who have never been upon the great Ocean. As we travel through the water at railroad speed and keep watch in every direction, yet seldom see a vessel, large or small, day after day, we begin to get a little conception of the world in which we live. It is so much larger than previously we were able to comprehend. Yet by the aid of the telescope and the mathematical calculations we perceive that our earth and its seas are small, in comparison to many other worlds. We perceive that our solar system (our sun and his planetary satellites) constitutes but a small fraction of God's creation. Astronomers tell us that by the aid of sensitive photographic plates they are able to count about one hundred and twenty-five millions of suns, around which planets are revolving, as our earth revolves around our sun. And they estimate that only a small portion of these suns is visible to our naked eye—so far distant are they. Astronomers estimate that there are millions of other suns so far distant that their light cannot even be discerned by photography.

We stand appalled at the immensity of space and the law and order which everywhere reign. We heartily assent to the words of the Prophet David, "Day unto day uttereth speech, and night unto night showeth knowledge; there is no place where their voice is not heard." The person who can look upon this wonderful display of superhuman power and who can believe that these worlds created themselves, shows to the majority of us that, if he has brains, they are sadly disordered, unbalanced. The person who, after intelligent thought, concludes that there is no God, that everything came to be what it is by chance or by the operation of some blind force—that person is described in the Scriptures in the following words, "The fool hath said in his heart, There is no God."—Psa. 14:1.

"The Half Was Never Told"

On first reading our text some of us might have been inclined to say, Ah, a beautiful poetic extravagance! But not so, dear friends! As scientific instruments demonstrate to us the immensity of the universe we perceive that the Prophet used very moderate language indeed in his description of the majestic power and greatness of the Creator, representing him as weighing the mountains in his balances and holding the seas in the hollow of his hand and that, from his standpoint, a thousand years are but as a watch in the night. How insignificantly small we all feel in the presence of our God! No wonder some great men have been inclined to say that humanity is too insignificant from the Divine standpoint to be worthy of the least consideration—much less to be objects of Divine care and providence! The Scriptures encourage us to reason from the known to the unknown. They tell us that although God is so great, so wise, so powerful, he is also just and loving. And the more we consider the matter, the more reasonable this Bible description of the Almighty appears. His power we see demonstrated. The wisdom of One so great cannot be doubted. Then we come to consider, Could One so wise and so powerful be unjust or ungenerous? Our hearts answer, No; no one is really great who is devoid of justice and love. So surely as our God is Jehovah he must possess these qualities.

When we came in contact with the Bible, and particularly after we learned something of its teachings and got rid of the misrepresentations which gathered about it during the dark ages—then we began to recognize it as the message of Jehovah to his creatures. It informed us that the great Creator of the Universe is not only Almighty and All-wise, but loving and kind, with Justice as the very foundation of his Empire. From the Bible we learned, too, that our Creator had been pleased to make us in his own image, in his own moral likeness, to the intent that we might enjoy him and the fruits of his righteousness to all eternity. From this standpoint we began to realize that the loftiest sentiments of the human mind and heart are merely the reflections of this Creator.

Thus coming into sympathetic accord with our Maker we can comprehend the principles of his character—what justice signifies, and mercy and kindness—what is wisdom as contrasted with foolishness. From this standpoint we were enabled to see the glorious perfection of our Maker's character and attributes, which justify the name which he has taken to himself when he declares through his ambassador, "God is Love." As we come to realize this more and more, we are grasping the Infinite; we are getting near to the heart of the great Eternal One, who weighs the mountains as in a balance and measures the seas in the hollow of his hand.

"Like Unto Your Father"

Godliness is love-likeness, and, as the Scriptures declare, "Love is the fulfilling of the (Divine) Law" (Rom. 13:10). Our great Creator, the only living and true God, is thus seen in contrast with all the gods of the heathen, who are pitiless, merciless, vengeful, devilish. From the Bible we learn that Jehovah, the True God, takes delight in doing good—in the exercise of his Almighty power and wisdom in the creating of beings in whose everlasting life and enjoyment forever he takes pleasure. With such glorious intentions his creative work began with the celestial beings, who are still enjoying his favor. With similar benevolence he created man a little lower than the angels, crowning him with glory and honor as the king of all creatures, on the animal, the human, plane, the likeness of his Maker, who is a spirit.

Hearkening to the explanations of the Divine purposes by the Apostles and Prophets, we have received assurances that nothing has befallen humanity in all the dire experiences of the past six thousand years that the great Creator did not foresee. Further, we have the assurances that Divine Wisdom purposes eventually that the tears and sorrows, cryings and dying, the penalty for Original Sin, under which man has suffered all these centuries, the great Creator purposes shall work no real disadvantage to his creatures. Instead, the end of the Divine Program will attest the various elements of the Divine character as nothing else could have done. The holy angels, who have known no sin, will in mankind read to eternity a valuable lesson of the exceeding sinfulness of sin and the wisdom and blessedness of righteousness.

And even mankind, although at present suffering seriously under the weight of Divine displeasure and condemnation to death, will ultimately be so blessed and the weight of blessing so outweigh the sorrows of the curse, that every creature shall bow the knee and every tongue confess to Divine Justice, Wisdom, Love and Power, in connection with the Divine dealings with humanity.

"Joy Cometh in the Morning"

A night of weeping six thousand years long, involving suffering and sorrow to twenty-thousand millions, is an awful thought. But the proposition is a different one when we remember that the majority of Adam's children die in infancy and that to those who live their three score years and ten with labor and sorrow, there are pleasing and happifying experiences, as well as tears. And when we read that even the tears of a few years are a part of the disciplines, instructions and experiences which God designs shall be valuable lessons in preparation for a glorious and joyous eternity—then the whole matter begins to have a new aspect to our minds.

The night of weeping, six thousand years long, is about to be followed by the morning of joy. The New Day, in which darkness and sin will be abolished and in which the Sun of Righteousness will bless and heal the world of mankind, is a Thousand-Year Day for the blessing and uplifting of our race (II Peter 3:8). The Bible describes that day in most glowing terms. It is the day of Messiah, the day in which God's Kingdom shall come and his will be done on earth as it is done in heaven, the day in which the poor and needy will be lifted up from the dunghill of superstition and depravity, the day in which the knowledge of the glory of God shall fill the whole earth.

And there shall be no more fear. That day will not end as do others. It will not be followed by a night, but lead on to a glorious eternity for all of God's creatures who appreciate Divine goodness and, using the Divinely provided opportunities, will return to full harmony with their Creator. Such he will in turn recognize as his sons and, at his right hand of favor, they will enjoy pleasures for evermore.

The Revelation of Our God

One of old truly said, "Thou art a God which hidest thyself" (Isa. 45:15). How true! As a result the world by wisdom knows not God. He is near in his wisdom and love, yet he can be seen only by those whose eyes of understanding have been opened. But we are glad that the time is coming when all the blind eyes shall see clearly. "As I live, saith the Lord, the whole earth shall be filled with my glory," "The knowledge of the glory of God shall fill the whole earth as the waters cover the great deep" (Habakkuk 2:14). Then all shall see what God hath wrought and our temporary blindness will but accentuate the glorious brightness of his Wisdom, Justice, Love and Power:

> "Blind unbelief is sure to err,
> And scan his work in vain;
> God is his own interpreter,
> And he will make it plain!"

In the end it will be seen that the Divine permission of the reign of sin and death in the earth, instead of being a blot upon Divine character and a demonstration of Divine unwisdom and incompetency, will reveal the great Creator to his subjects, his children, as nothing else could have done. Besides, the experiences of mankind during the seven thousand years from Adam's creation to the end of Messiah's mediatorial Kingdom will demonstrate traits of the Divine character which could not otherwise be manifested to angels or to men.

For instance, without the permission of sin, the element of Divine Justice and the unalterable opposition of God to all sin would never have been known to his creatures. His sentence upon father Adam and his race and the permission of the reign of death and sin for all these centuries have demonstrated the fact that Divine Justice cannot be trifled with. And this reign of sin and the strength of the Divine opposition to sin, and the sentence upon sinners, in turn gave opportunity for the exhibit of Divine mercy, compassion, sympathy, love. Undoubtedly God's love was known to the angelic hosts before, but not to the same extent. His dealing with humanity will prove the depth of his sympathy to angels and to men. "God commended his love toward us, in that while we were yet sinners Christ died for us" (Romans 5:8). Surely, as the poet declares, we have in this a manifestation of

> "Love Divine, all love excelling."

More than this: Some of us at one time were, perhaps, inclined to criticize our Maker and to say that he had no right to redeem us at the cost of Calvary; that it was wrong to cancel the sins of one and require their payment of another. But we erred. It was not thus. Rightly understood, the dealings of the Father with the Son add still further to his glory—magnify still more his Wisdom, Justice, Love and Power. With all power and authority the Almighty would not command the death of his Son. For Jesus to become man's Redeemer meant his voluntary sacrifice of himself. And how shall we understand this—the Redeemer's willingness to be man's ransom-price? The Scriptures, replying, tell us that it was because of his great love for the Father, his great confidence in him and his willingness to submit to the Divine will and purpose and arrangement in everything. Yet, notwithstanding the willingness of the Redeemer, the Father would not permit him to engage in this great undertaking which would cost himself so much, unless he would give him a corresponding reward. Thus we read of Jesus, that "for the joy that was set before him he endured the cross and despised the shame."

"No! It Is Just Like Him"

The Divine plan being set forth to an old colored woman, she was asked if it was not strange that God should do such great things for us. Her answer was, "No, Master, it is just like him!"

So we say respecting the great God who made the heavens and the earth and sun and stars, It is not strange that he should have a glorious Plan for all of his creatures—a Plan which will fully exemplify his character—his Justice, Wisdom, Love and Power!

And amongst these wonderful things of the Divine Purpose none is more wonderful than that which relates to the Church class, "the elect," drawn and called and begotten of the holy Spirit during this Gospel Age. These, justified by faith instantly, are a separate class from the world, who will be justified, perfected, through works during Messiah's glorious reign. The arrangement for their faith-justification through the merit of the Redeemer in advance of the world's justification is for the purpose of allowing these, who, by nature are "children of wrath even as others," to become sons of God on the spirit plane, "partakers of the divine nature."

Dealing on lines of impartiality, God's offer to these members of Adam's race, a "little flock" in all, is that, if they join with their Redeemer in sacrifice and walk in his footsteps, his merit shall cover their blemishes and they may become for all eternity his glorious Bride and joint-heirs with him in his Kingdom—that they may sit with him in his Throne and be associated in the great work of uplifting the children of men.

How wonderful is our God, infinite in all his qualities! "Who hath known the mind of the Lord; who hath been his counsellor!" (Romans 11:34). How came all these wonderful things which are written in his Book, unless by his own knowledge? Let us bow before him and adore him and be faithful followers in the footsteps of Jesus until the end of the race—until we receive the crown of life.

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Jesus a Wonderful Man

"What manner of man is this, that even the winds and the sea obey him."—Matt. 8:27.

WE have always sympathized deeply with the Apostles in their experience with the storm on the Sea of Galilee. The storm was so violent that even the experienced fishermen were in terror and wakened their Master Jesus. The latter, weary with travel and preaching, was sound asleep in a little cabin at the stern of the vessel. They appealed to him, "Master, carest thou not that we perish?" Then Jesus arose and, at his command, the storm ceased and a great calm prevailed. Then it was that his fishermen disciples exclaimed, "What manner of man is this, that even the winds and waves obey him?"

Although more than eighteen centuries have since passed, the same question is going the rounds of most civilized peoples of the world—What manner of man is this?" Some of the best thinkers and noblest hearts of all nationalities, Jew and Gentile, agree that Jesus of Nazareth was a most wonderful man. It is still agreed, as in the days of his presence, that "never man spake like this man!" Some, indeed, called him a deceiver. Others said that he was under the control of evil spirits. Others, going to the opposite extreme, declared that this great Jew was Jehovah himself, who, for the time, was masquerading as a man.

"Wonderful Words of Life"

A man should be judged by his own words and not by the words of others, whether friends or foes. As we promptly reject the testimony of his enemies as contradictory to the facts, so, when the friends of Jesus contradict his own words in their endeavor to honor him, they should not be followed. Their counsels respecting what they do not know should be as thoroughly rejected as those of his enemies, when they contradict his own testimonies. Pastor Russell contends that the greatest of all Jews told the truth about himself, as well as about other matters in his "wonderful words of life." He declared, "My Father is greater than I." (John 14:28.) He declared that he delighted to do his Father's will and that he had come into the world to do it, even at the cost of self-sacrifice and every self-denial even unto death (Hebrews 12:2). When he prayed to the Father with strong cryings and tears in Gethsemane (Hebrews 5:7), he was not shamming. He was not perpetuating fraud and deceiving his disciples then and since.

Jesus declared that the Father sent him and that he delighted to come in obedience to Jehovah's will, to be his agent and servant in the outworking of a great plan for human redemption. Those who deny all of this, and who have awakened so much confusion amongst Christians, and have made the Gospel of Christ impossible to the Jew, should give an account of themselves and explain by what authority they contradicted the Great Teacher—"The Father is greater than I." And when they claim that the death of Jesus was merely a farce, and that he as Jehovah merely stepped out of the Body of Jesus and perpetrated a fraud and pretended to be dead and aroused his disciples so to think and so to teach, and pretended later to be raised from the dead—those who thus teach and who thus confuse the minds of all Christendom and Jewry, should explain away, if they can, the plain statement of the Apostle that God raised up Jesus from the dead by his own power on the third day.

"God Manifest in Flesh"

"Adam was created in the image and likeness of God," hence God was manifested in Adam's flesh. Still more so was he manifested in "The man Christ Jesus" (I Timothy 2:5). The Scriptures declare most positively that Jesus had a previous existence on the spirit plane and that he voluntarily consented to be made flesh for the outworking of Jehovah's plan. He was not a sinner like others. His life was directly transferred at his birth from the spirit to the human plane. Thus he was a partaker of human nature on his mother's side only, and his life was unimpaired—"holy, harmless, separate from sinners." Thus as a perfect man he was the corresponding price for Father Adam at thirty years of age. And he was "God manifest in the flesh" in the same manner that Adam was before he sinned.

But more than this, he obtained a special blessing which Adam never knew. At the time of his consecration to death at his baptism he received the anointing of the holy Spirit and begetting again to the spirit plane as the Anointed One—the Anointed Priest and King for Israel and through Israel for the world. By virtue of that anointing he became the special ambassador of Jehovah—his special representative amongst men. Thereafter he was God manifest in the flesh in a far higher sense than was Adam. Thus was this Wonderful One The Son of The Man, and, by the begetting of the holy Spirit, specially also the Son of God.

Michael One Like God

The Hebrew prophets had foretold this greatness of the Messiah, who at the Divinely-appointed hour will assume the dominion of earth, setting up by Divine authority his Mediatorial Kingdom, which, for a thousand years, will reign triumphantly, binding Satan and sin in its every form and setting at liberty every good principle of righteousness for the blessing of Israel under the New Covenant (Jeremiah 31:31), and through Israel the blessing of every nation. "Unto him every knee shall bow and every tongue confess, when the knowledge of the Lord shall fill the earth."—Hab. 2:14.

Jehovah, through the Prophet Daniel, called this great Messiah Michael, and tells that when he shall stand up, when he shall take his authority and begin his rule, there will be a time of trouble such as never was since there was a nation, incidental to the inauguration of the Empire of Righteousness, for the purpose of bringing peace on earth and good will amongst men.

Michael, the arch-angel, signifies One like God—a god-like one. Whoever, therefore, believes in Messiah from this standpoint must not expect a human Messiah of flesh and blood. He must expect just such an One as the Scriptures declare Jesus now to be—the glorified Son of the Highest. Moreover, the New Testament, after telling that this Great Messiah must reign until he shall have put all enemies under his feet, in subjection, tells also that then he will in turn, at the close of his Mediatorial reign, deliver up the Kingdom to God, even the Father, that Jehovah may be all in all. There is no suggestion, therefore, on the part of Jesus or his Apostles that at all corresponds with the absurd suggestions and contradictions of those who claim that Jesus was his own Father—that the Father and the Son are the same person under two names.

WORRY WILL SURELY KILL.

Worry injures beyond repair certain cells of the brain, and the brain being the nutritive center of the body, the other organs become gradually injured, and when some diseases of these organs or a combination of them arise death finally ensues.

Thus worry kills. Insidiously, like many other diseases, it creeps upon the brain in the form of a single, constant, never lost idea, and, as a dropping of water over a period of years will wear a groove in the stone, so does worry gradually, imperceptibly and no less surely destroy the brain cells that lead all the rest, which are, so to speak, the commanding officers of mental power, health and motion.

Worry, to make the theory still stronger, is an irritant at certain points which produces little harm if it comes at intervals or irregularly. Occasional worriment the brain can cope with, but the iteration and the reiteration of one idea of a disquieting sort the cells of the brain are not proof against.

It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds with mechanical precision, with never a sign of a stop or the failure of a stroke. Just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, diminishing the vitality of the delicate organisms that are so minute that they can be seen only under the microscope.—"Journal of Physiological Therapeutics."

When God Was Alone

From Only One Standpoint Can Divine Wisdom and Love be Discerned in Connection with Mankind.

THE Scriptures declare a "beginning of the creation of God," and this evidences the fact that God was previously alone—the self-existent One. His qualities and attributes then were the same as they are now, for the Scriptures declare his unchangeableness—"the same yesterday, today and forever."

Moreover, the completeness of the Divine perfection is such that companionship was not necessary to the happiness of Jehovah. The only one who inhabiteth eternity is self-centered. The creation of angels and of men was indeed his pleasure, because, benevolently, he desires to do good, to give capacity for pleasure and to afford it opportunity for gratification. Furthermore, the highest good of his creatures called for an exhibition to the full of all the elements of the Divine character—Divine Justice, Love, Power and Wisdom. The scope of the exercise of Divine power is the Universe, but it is difficult for our finite minds to comprehend the meaning of this word—Universe.

Astronomers tell us that by the aid of photo-astronomy they can see nearly 125,000,000 suns—solar systems like our own, with supposedly more than a billion of worlds more or less like our earth. These, we may assume, are in process of development, are in preparation for inhabitants whom the great Creator will in due time provide. From the Scriptural standpoint, however, the great work of Creation began with our earth. What a boundless thought we have in the bare suggestion that the billion worlds are to be peopled, and that the lessons of righteousness and sin, of life and death eternal, now being taught to humanity, will never need to be repeated.

The Permission of Evil

From only one standpoint can Divine Wisdom and Love be discerned in connection with the history of mankind. It must include the Age about to be ushered in—the period of Messiah's reign of righteousness; the time in which every member of Adam's race, sharing the penalty of sin and death because inheriting his weaknesses, will be set free from these; the time when the full knowledge of the glory of God shall be granted to every human being; and when a full opportunity will come to each by obedience to gain life everlasting.

The lesson thus far taught is the goodness and the severity of God—his goodness in bringing us into being, and his severity in the punishment of father Adam's wilful transgression; also, to both men and angels, Justice, unswerving Justice. The next lesson will be, that God is love. The foundation for these lessons is already laid in the Ransom sacrifice of Jesus, through and on account of which he becomes the world's Redeemer and Restorer. A few can believe this message by faith; but not many have the ear of faith nor the eye of faith. Only the saints are able to appreciate this great fact at the present time.

That which is now secret and understood only by the few is shortly to be made manifest to every creature in heaven and in earth. All will then see and be able to appreciate the great fact that the redemption accomplished by the sacrifice of Jesus is world wide and means a full deliverance from the sin-and-death condemnation, which passed upon Adam and all of his race, to all who will accept the same as a gift from God. The remainder will he destroy in the "Second Death."

The Scroll With Seven Seals

The Divine purpose, originally known only to Jehovah himself, was indeed declared through the prophets and in the Law, but those who declared it understood not their own visions and prophecies. Not until Jesus appeared and received the anointing of the holy Spirit at his baptism did the Divine Plan begin to be unfolded; and then it was unfolded to Jesus through the holy Spirit which came upon him, witnessing his consecration to death and begetting him to a new life, beyond the vail.

This is shown symbolically in the picture of Revelation. During the time preceding the undertaking of the work by Jesus the announcement was made everywhere, "Who is worthy to take the scroll and to unloose the seals thereof?" None was found worthy. Many were found perfect, but something more was required—the testing and demonstration of loyalty to God, even unto death, even the death of the cross. Until Jesus came into the world and vowed his consecration to death, no one had been found worthy even to understand the great Plan of the Ages which Jehovah God had purposed in himself before the foundation of the world. As soon as Jesus made his consecration and began his work, to him the scroll of the Divine Purpose was committed and the announcement was made, "Worthy is the Lamb that was slain to receive honor and dominion and might and power" (Revelation v:9). And to him was given the scroll with full authority to read, to understand and to fulfill its glorious prophecies, which specially related to the blessing of our race.

In the opening of this scroll, in the revealment of the Divine purpose, God's love would be manifested both to angels and to men—the love which he had before he began his creative work, but which there was no intelligent creature to understand; the love which God had even when he permitted sin and death to mar the happiness of Eden—the love which neither angels nor men could fully see and appreciate during all the centuries of the reign of sin and death.

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DAY OF VENGEANCE WHAT? WHEN? WHERE?

"To proclaim the Day of Vengeance of our God, and to comfort all that mourn."—Isa. 61:2.

IN considering what the Anointed Members of the Body of Christ are to proclaim in his name we come to the subject of the "Day of Vengeance." The Anointed were to preach good tidings unto the meek for the binding up of the broken hearts, and were to proclaim liberty to the captives, the opening of the prison doors to those that are bound, and to make known the acceptable time of the Lord, in which he would be willing to receive sacrifices of the 'little flock," and withal they were to proclaim also "The Day of Vengeance of Our God."

This part of the proclamation must not be overlooked, even though the preachers be thought in consequence to be pessimistic. There is a sweet element in the message and there is also a bitter element. Those faithful to their anointing, to their ordination, must not shun to declare the whole counsel of God. However, it is necessary that we scrutinize carefully this subject. A considerable amount of prejudice and misconception of the Divine character and plan have come down to us from the Dark Ages, and we are able to attach to the words of the Lord sentiments which they do not really express.

The average Christian, mistaught by the creeds and traditions handed down from the Dark Ages, thinks of the great majority of the human family as being either in purgatory or in everlasting torture. Such are very apt to think of this message of "the Day of Vengeance" as referring to those tortures which they believe are already being endured by the vast majority of the human family who have died. When we point out to these that "the Day of Vengeance" is everywhere in the Scriptures indicated as a future period or epoch they will feel a still greater fear and dread, saying to themselves: "If the eternal torment which we are taught is already being experienced and is awful to the degree of being indescribable, what further atrocities can the Almighty Creator propose that he should speak of a further Day of Vengeance, as though all the tortures of the past had been merely incidentals, unworthy of being regarded as punishment at all."

Before recounting the particulars of the great Day of Vengeance let us note that there have been other days of vengeance in the past, which in the Scriptures are to some extent referred to as bearing some likeness or resemblance to this coming Day of Vengeance. For instance, at the close of the first dispensation, in Noah's day, there came a reckoning time, a day of judgment, a day of vengeance, a day of Divine visitation or punishment upon the world that then was, which perished in the flood.

A more particular picture of the coming Day of Vengeance is furnished us in the time of trouble which came upon the Jewish nation. After their rejection of Messiah, after they had been favored with the Gospel at the mouth of the Apostles and other proclaimers of that time, there came upon that nation a destructive trouble which utterly overthrew their polity in A. D. 69. Describing that very trouble, the Scriptures declare: "These be the days of vengeance, that all things written may be fulfilled." (Luke 21:22.) The Apostle, referring to the same wrath or vengeance upon the nation of Israel, says: "Wrath is come upon them to the uttermost."—I Thess. 2:16.

Well may our hearts rejoice to note the Scriptural declaration that the Day of Vengeance is limited, that it will be cut short. We are assured that "a short work will the Lord make on the earth," and that to this end, instead of allowing the time of trouble to run its course and to practically exterminate the race in the reign of anarchy, the Lord declares that in the midst of the trouble he will establish his Kingdom on the ruins of the present civilization, and that under the ministration of that Kingdom, order and peace and blessing will soon be established on the earth on a sure foundation—on a foundation of righteousness and truth.

The Apostle describes the world of mankind in general at the present time as a groaning creation, waiting for the manifestation of the sons of God in their Kingdom power in the end of this Age, in the dawning of the New Dispensation. And if it is true that the world is now groaning and travailing in pain how much more true it will be in that Day of Vengeance, in that Day of Wrath, in that great time of trouble which will affect every human being throughout the world? We may expect just what the Scriptures declare, that as a result of that trouble many nations will come and say, Come, let us go up to the mountain of the Lord's house; he will teach us of his ways and we will walk in his paths. For then the law shall go forth from Mt. Zion (the Heavenly Kingdom, the Glorified Christ) and the Word of the Lord from Jerusalem. —Isa. 2:3; Micah 4:2.

It is a proper question, Why should God take vengeance upon the world when he teaches us to the contrary, saying: "Avenge not yourselves"? We reply that the entire Word of God, the entire plan of God, the entire Kingdom or dominion of God, is based upon Justice; as we read, "Justice and judgment are the foundation of thy throne." But Justice has not been administered in the world by the Almighty. He has confined his efforts to setting before his people the laws of righteousness. He has indeed held a slight rein over the kingdoms of the world, that they might not overreach the Divine purposes and arrangements; but as for endeavors God's only dealings have been with Abraham and his seed—the natural seed, the few during the Jewish Dispensation, and the spiritual seed, the Church, during this Gospel Dispensation.

The judgments of the Lord have been with these, not only collectively, but also individually, ordering their affairs, blessing them in certain respects in proportion to their faithfulness to him, punishing them in some particulars in proportion to their unfaithfulness; but the mass of the world has been judging itself.

"Joy Cometh in the Morning"

Look back to the closing of the Jewish Age and note how much there was of formal Judaism, of professions of holiness, called Pharisaism. Note how the bitterest enemies of God's Son and of the Plan of Salvation centered in him were found among those who made the greatest professions. See how it was the Scribes and Pharisees and Doctors of Divinity of that time who misled the populace into crying for the crucifixion of Jesus. Was it any wonder that vengeance came upon those men—that, having so much light and opportunity and advantage everyway, they should be held responsible for their course of evil?

We may look forward to the Day of Vengeance with this happy thought in our hearts, that as the Lord in the present time has favored us, his people, by permitting the plowshare of trouble to break up the fallow ground of our hearts and make them ready for his glorious message, so he speaks of this coming time of trouble as the plowing of the world, the time for the breaking of the stony hearts, the time for the general preparation of the world of mankind to be brought to a knowledge of the truth—to a knowledge of God's righteousness and justice as well as to a knowledge of his mercy and love, to the intent that all the world then may be on judgment, on trial, to test their loyalty to the principles of righteousness.

This Day of Vengeance, more properly the day of recompenses or vindication will be a thousand years long, but it will be in its beginning that the flame of God's righteous indignation will be most conspicuous. As the Apostle declares, our Lord Jesus shall be revealed in flaming fire, taking vengeance, vindicating the Divine character, recompensing mankind in proportion as they shall be obedient or disobedient. Because of the prevalence of iniquity, injustice, selfishness, opposition, etc., the flaming fire will burn fiercely at first, but all the more quickly will the world be reduced to submission and yield obedience to the principles of righteousness, the law of the Kingdom of God's dear Son, which will then be in process of establishment.

This same vindication, or the burning of justice against all unrighteousness, against all sin, shall continue throughout the Millennial Age, giving a just recompense of reward to every son of man that doeth evil and likewise to everyone who shall seek to walk in the highway of holiness in obedience to the law of the Lord, then made so plain that a wayfaring man need not err therein.

"All the Wicked Will God Destroy"

Those who refuse to yield to the stripes and chastisements of the time, who refuse to do what they can to attain the righteous standard then lifted up before the people, will be counted worthy of only a limited measure of forbearance, stated in the Scriptures to be a period of a hundred years, and to all who will not yield, to all who in spite of the Lord's favors reject his mercy and the laws of his Kingdom there can be but the one end, namely, he "shall be destroyed from among the people;" the flaming fire of righteousness of justice shall consume him; as it is written, "A sinner an hundred years old shall be cut off"; and again, "It shall come to pass that the soul that will not obey that Prophet (the Messiah of glory, Head and Body) shall be cut off (utterly destroyed) from among the people."—Isa. 65:20; Acts 3:23.

Thus, eventually, the flaming fire in which our Lord Jesus will be revealed and which will constitute the terrible time of trouble at the time of the establishment of the Kingdom, will burn only against wilful evil-doers until it shall have consumed them all as adversaries of God, for to all his adversaries our God is a consuming fire. He will utterly destroy them—he will not preserve them in torment.—Heb. 10:27; 12:29.

From this standpoint notice again the words of the Apostle that the Lord Jesus shall be revealed from heaven "in flaming fire, taking vengeance on them that know not God and them that obey not the Gospel of our Lord Jesus." Two classes will be chastened: (1) Those who recognize not God. None are so degraded that they should not be able to recognize the fact that there is a great Supreme Creator to whom we are indebted for our lives and all that we possess—"Day unto day uttereth speech, and night unto night showeth knowledge, and there is no place where their voice is not heard." Consequently there is no excuse for any—neither for the heathen nor for his civilized atheistic fellow, occupying a high position in Christendom and having various honorable titles attached to his name. The flaming fire will enlighten both and scorch these in a figurative sense, and happy will they be who promptly yield and come into accord, for otherwise they shall be utterly destroyed from among the people.

The second class that will be affected will be those who have a knowledge of God, who are not atheistic, but who refuse to fall into line and to co-operate with the Gospel of the Lord Jesus Christ—those who refuse to accept God's favor in the forgiveness of their sins and to abandon sin and to endeavor to be obedient to the terms of the Kingdom. These shall have retribution, the light and the scorching of that flaming fire. And well will it be for those who will promptly yield in submissive obedience, for otherwise they also shall have part in the destruction which that flaming fire will bring to every member of the race who will not come into fullest accord with the Lord and his law of righteousness and his law of love.

Escaping the Condemnation

We see what is coming in the world, and the Lord assures us that through faith in him and joyful obedience to his instruction we may escape all those things coming upon the world. (Luke 21:36.) We shall escape because all the members of the Church will be glorified before the Day of Vengeance upon the world. Before the revelation of the Lord in flaming fire comes his parousia, his manifestation to his saints through the eyes of their understanding under the guidance of the holy Spirit and the teaching of the Word. Blessed are our eyes for they see, and our ears for they hear! Blessed are we whom the Son of Man at his second presence comes forth to serve with the precious things of his Word, things new and old, according to promise.—Matt. 13:52.

We are not concerned in the day of retribution in the sense of expecting to be under retributive judgment ourselves, but are hoping, by the Lord's grace, to be among the overcomers, whose judgment will be complete in this present age and who will be accounted worthy of a share in his Kingdom, and who, the Apostle says, shall judge the world and be associated with Christ as his mighty angels, messengers of power, in the exercising of the judgments written—"This honor have all his saints."—Psa. 149:9.

Nevertheless it is profitable to us that the Lord hath anointed us to declare the day of retribution as well as to declare the good tidings. If the whole world could be made aware of the real retribution that is coming it undoubtedly would influence many. The thought that the future will be the same for all, whether they sin much or little, has tended to make many careless of the extent of their wrongdoing. On the contrary we see that every word and act of life has its bearing, even so far as the world is concerned, in proportion to their knowledge, and that those possessing much light will have the severer retribution if they neglect it or walk contrary to what they discern to be the Lord's standard of righteousness.

Thieves in Paradise

Luke 23:43.—This greatly misunderstood text explained in a recent issue of The Bible Students Monthly.

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TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Corinthians 3:16, 17; Ephesians 2:20; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8; 21:3.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a Ransom for all," and will be "the true Light which lighteth every man that cometh into the world," "in due time."—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His Glorified Church—when all the wilfully wicked will be destroyed.—Acts 3:19-23; Isaiah 35.

We affirm the pre-existence of Jesus as the mighty Word (Logos—spokesman) "the beginning of the creation of God," "the First-Born of every creature," the active agent of the Heavenly Father, Jehovah, in all the work of creation. "Without Him was not anything made that was made."—Revelation 3:14; Colossians 1:15; John 1:3.

We affirm that the Word (Logos) was made flesh—became the Babe of Bethlehem—thus becoming the Man Jesus, "holy, harmless, undefiled, separate from sinners." As we affirm the humanity of Jesus, we equally affirm the Divinity of Christ—"God also hath highly exalted Him, and given Him a name which is above every name."—Hebrews 7:26; Philippians 2:9.

We acknowledge that the personality of the Holy Spirit is the Father and Son; that the Holy Spirit proceeds from both, and is manifested in all who receive the begetting of the Holy Spirit and thereby become sons of God.—John 1:12; 1 Peter 1:3.

We affirm the resurrection of Christ—that He was put to death in flesh but quickened in Spirit. We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural.—1 Peter 3:18; 2 Corinthians 3:17; 1 Corinthians 15:8; Acts 26:13-15.

7 WONDERS OF MODERN WORLD.

A scientific magazine made a request to the Physical Department at Cornell to name seven wonders of the modern world selected from a list of fifty-seven outstanding inventions and structures submitted.

The faculty, graduates, and seniors in the physics seminary balloted, the awards of the voting going to wireless telegraphy, synthetic chemistry, radium, antitoxins, aviation, the Panama Canal, and the telephone.—New York Times.

SAN FRANCISCO TO NEW YORK IN THREE DAYS AND A HALF.

The acceleration of transcontinental railway travel during the past two years has been made so quietly that not many people are aware that the time from ocean to ocean has been reduced to less than three and a half days. The fact was recently brought into prominence by daily press notices of a trip made by an Australian passenger who left San Francisco at 10.40 P.M., March 2, and reached New York March 6, in time to catch the steamship sailing at noon the same day for Europe, the total time from San Francisco to New York being three days and eleven hours.—Scientific American.

The Lord's House in Top of the Mountains

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."—Isaiah 2:2.

OUR text has not yet been fulfilled, but we believe the beginning of its fulfillment to be near. It pictures Messiah's Kingdom, for which Christian people have long been waiting and praying, "Thy Kingdom come; thy will be done on earth as it is in heaven"—the same Kingdom for which the Jews so long waited and are still waiting. Our text relates, not to the spiritual part of the Kingdom, which the Gospel Church is called to share, but to the earthly part of the Kingdom, which belongs to the natural seed of Abraham. A great mistake has been made by many of us in the past, in that we have not discerned and acknowledged the two Israels, spiritual and natural, and the separate rewards and blessings apportioned to these by the Divine promises of the Scriptures. Both are to be used of God in fulfilling the promise made to Abraham—in blessing all the families of the earth.

After the completion of Messiah, Head and Members, on the plane of glory, the New Covenant will be inaugurated with Israel, as the Scriptures distinctly teach. (Jer. 31:31-34.) Our text, therefore, waits for its accomplishment until the last member of the elect Church of Christ shall have passed beyond the vail.

Israel the Earthly Representative of the Kingdom

In the symbolic language of the Scriptures a mountain is always symbolical of a Kingdom. Hence the mountain of the Lord's house means the Kingdom of God and that royal house or family recognized by him. For instance, we read that David sat upon the throne of the Kingdom of the Lord and that God made a Covenant with him, "even the sure mercies of David"—viz., that none but his Seed, his posterity, would ever be recognized as the Divinely appointed representatives of God in kingly authority and power. In other words, Messiah was to be the offspring of David, the great antitypical David (Beloved), who must "reign from sea to sea and from the river to the ends of the earth."

The Messiah-King on the spirit plane, the Son of God (and like God invisible to men, as are also the angels), is the antitypical David and the antitypical Solomon, the wise, the great, the rich. In the days of his flesh our Lord was the Son of David according to the flesh, though begotten of a divine life not tainted by any human imperfection. He was, therefore, holy, harmless, undefiled and separate from sinners. His faithfulness to the will of the Father made him subject to all of the experiences of suffering and death, as expressed in his own words, "The cup which my Father hath poured for me, shall I refuse to drink it?" His obedience unto death, even the death of the cross, demonstrated his loyalty to the last degree and he received the high reward appropriate. "Him hath God also highly exalted and given a name that is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things in earth."

Exalted to the right hand of Divine favor he waits only for the Father's time to take to himself his great power and reign (Revelation 11:17). Meantime, in harmony with the Divine will, purposed before the foundation of the world, he acts as Advocate for such as have the hearing ear and the obedient heart and will now respond to the special invitation of the Gospel Age. That call is to leave the world, its sins, its pleasures and its hopes, and to walk by faith in the exceeding great and precious promises of God—the things which eye hath not seen nor ear heard, neither hath entered into the heart of man. These are the heavenly things promised them as the Bride and joint-heir with their Redeemer in his glorious Kingdom to come and its blessed work of uplifting Israel and the world.

In the Top of the Mountains

We have before our minds the antitypical house of David, Messiah's kingly household, the Royal Priesthood Divinely prepared. As a Kingdom it will be at the top, above all the kingdoms of earth. Not only will this be true of the spiritual Kingdom (invisible to men as the angels are invisible), but it will include also an earthly Kingdom composed of "Israelites indeed." At their head as princes in all the earth will stand the resurrected Ancient Worthies, perfected as men and samples of what all mankind, by obedience to the laws of the Kingdom, may attain to, with eternal life. These Ancient Worthies are enumerated in the Scriptures—Abraham, Isaac, Jacob, the prophets, etc., and described by St. Paul in Hebrews 11:38-40. To these belong the earthly promises of the Old Testament. They never heard of the heavenly or spiritual promises. Their loyalty will find its reward in the fact that they will come forth from the tomb no longer blemished and imperfect, but fully, completely restored to the perfection originally enjoyed by father Adam. Additionally these will have the special guidance and instruction of Messiah (Head and members) in all the affairs of mankind. Thus as the Master said, speaking of that time, "Ye shall see Abraham, Isaac, Jacob and the prophets in the Kingdom."—Luke 13:28.

God's Kingdom will be represented in the earth by Israel—especially by these saintly men of Israel, resurrected perfect, who will be the special appointees and representatives of the glorified Messiah's rule. As it is written, instead of thy fatners (the ancient saintly ones were styled "the fathers," as Jesus was styled the Son of Abraham and David) shall be thy children, whom thou mayest make princes in all the earth. (Psalm 45:16.) These princes acting under and continually in contact with the spiritual Kingdom and rulers styled in the Scriptures "the royal priesthood," will, of course, be so superior in their wisdom and power as to command the obedience of the whole earth. The nation of Israel, with whom they are related, would naturally respond more quickly than others to the New Order of things, which will be just that for which they have been waiting and praying for more than thirty centuries.

All Nations Shall Flow Unto It.

In these words the Lord through the prophet assures us of the wonderful success which will attend the establishment of the New Empire of earth, the dominion of the Prince of light, which will supersede the dominion of the Prince of darkness, when Satan shall be bound for a thousand years, that he may deceive the peoples no more. Messiah's Kingdom will be high above all other Kingdoms, not only in its grandeur, majesty and authority, but also in the lofty principles which it will represent.

Thus it is written, "He shall lay righteousness to the line and justice to the plummet and the hail [Truth] shall sweep away the refuge of lies" (Isaiah 28:17). Nevertheless, as the world shall come to appreciate the new order of things all nations shall flow unto it, flow up to it—contrary to the downwardness of fallen human nature. It will make manifest such wonderful rewards for righteousness and obedience to God and it will so make manifest the stripes that must attend all willful disobedience to the Divine arrangement that the Scripture will be fulfilled which declares that when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness.—Isaiah 26:9.

Humanity for six thousand years has been learning "the exceeding sinfulness of sin," its downward tendency in every sense of the word. Every form of government has been tried in an endeavor to secure the greatest amount of blessing. But the uniform results have been that those exalted to place and influence and power have proved themselves unequal to the opportunities and temptations of the positions and have abused them selfishly. Whoever is acquainted with history realizes the truthfulness of all this. If some of us have hoped that the general education of the masses and the general enlightenment of the race would abolish sin and selfishness and demonstrate the truthfulness of the Proverb, "Honesty is the best policy," we are willing to confess that this has been a mistake. We perceive that the greater the wisdom and intelligence granted to a selfish mind and heart the greater will be its opportunities for evil and incitement thereto.

"Every Man's Hand Shall Be Against His Neighbor"

As a consequence the world is losing confidence in itself. All, whether politicians or judges or governors, great or small, of one party or another, of one nationality or another—all are accused of being tarred with the same stick of selfishness. The Bible clearly indicates that this distrust is not without reason and that the great time of trouble soon to come upon every nation (Daniel 12:1) will be the direct result of this loss of confidence. The Bible's description of the matter briefly summed up is, Every man's hand shall be against his neighbor (Zechariah 8:10; 14:13). It will be after that great time of trouble shall have thoroughly sickened humanity as respects itself and any hopes it might have had of bringing about a Millennium by its own efforts—that God will manifest his Kingdom in the top of the mountains—higher than all other kingdoms every way, and all people shall flow toward it. As it is written, "The desire of all peoples shall come."—Haggai 2:7.

This is described in the verses following our text which read, "And many people shall go and say, Come ye, let us go up to the mountain (kingdom) of the Lord, to the house (temple) of the God of Jacob; and he will teach us of his ways and we will walk in his paths, for out of Zion [the spiritual unseen Kingdom of Messiah] shall go forth the Law and the Word of the Lord from Jerusalem [the seat of earth's empire to be]. And he shall judge among the nations [rewarding and punishing justly], and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." All Christians agree that these words apply to the Messiah's Kingdom. They tell us clearly and distinctly of how the judgments of the Lord will be abroad in the earth, causing wars to cease and the knowledge of the Lord to fill the whole earth as the waters cover the great deep.—Isaiah 11:9.

O House of Jacob, Come!

We have already noted that this prophecy belongs to natural Israel and not to spiritual Israel. As the first verse declares, it concerns Judah and Jerusalem. By the time this prophecy shall have begun to be fulfilled, spiritual Israel will be beyond the vail. It is in full harmony with this that we read in the fifth verse, "O house of Jacob, Come ye and let us walk in the light of the Lord."

This is particularly the time when this wonderful message to natural Israel should go forth. We understand the Scriptures to teach that during the next few years the Lord will have special dealings with Israel in connection with this call. He will point out to them the way of righteousness and the great privileges that are theirs as a people, because of Divine promises to their fathers, Abraham, Isaac and Jacob, etc. But only those who respond by turning to the light of God's Word to walk in it will be in the proper condition of heart and obedience to promptly get the blessing at the beginning of Messiah's reign. Those most prompt to respond will get the greater blessing.

Verses 6-10 portray some of the reasons why God's favor has been withdrawn for a time from natural Israel—aside from the fact that his special favor was for the time to be given to Spiritual Israel. Then follows a description of the time of trouble, in which present institutions will succumb, to be followed by Messiah's Empire.

"WHERE ARE THE DEAD?"

This article was published in this paper in Volume one, Number 3. The interest aroused, and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn.

Vessels of Gold and of Silver

"In a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor, and some to dishonor. If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work."—2 Tim. 2:20, 21.

THIS text shows that the Apostle was solicitous for the Church because of a sectarian spirit of contention which prevailed where the spirit of fellowship should have manifested itself. This does not signify that the Apostle ignored the importance of fidelity to the Truth, for concerning this he had already written that the Church should "contend earnestly for the faith once delivered to the saints." He here objects to the disposition of many to contend about matters of no moment, which he terms "words to no profit, but to the subverting of the hearers," and again "profane and vain babblings, which would increase unto more ungodliness and eat as doth a canker."

In a word, man-made differences should be ignored and only those doctrines which the Scriptures clearly and distinctly set forth are to be insisted upon and contended for. In all other things the Lord's people are to have fervent charity and liberty among themselves. After exhorting Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," he declares that notwithstanding these various babblings and twistings of the Scriptures, the "foundation of God standeth sure." God's great plan will stand and will finally triumph no matter who may babble against it and no matter how much the Adversary may seek to draw attention away from the fundamental facts to the theories and fancies of the egotistical and hypocritical. The Apostle's thought seems to be that some of the Lord's people, by following the course he has outlined, and becoming thoroughly furnished in the word of truth and able to rightly divide it to others, will be vessels of honor in the service of the Lord in the present time. On the contrary, some—truly God's people, truly consecrated to him, yet neglecting these important principles—will be vessels of less honor and used of the Lord to accomplish less glorious results.

To Honor and Less Honor

How manifestly true is this inspired declaration only the more advanced of the Lord's people may know. The world judges by outward appearance, and perceives the prosperity of many who have the form of godliness without the power thereof; it perceives the prosperity of many sects and parties, divided chiefly by mere quibbles, and it perceives the lesser prosperity of those who ignore sectarian lines and stand only for the word of truth, and contend only "for the faith once delivered to the saints." Only the spiritually minded can see the situation from the Lord's standpoint—only these can realize which, from the Lord's standpoint, are the gold and silver vessels and which are those of wood and of earth. Only this class can discern which vessels the Lord uses to the greater honor—through which he sends the greater riches of his grace and truth, and which he uses in an inferior sense.

The "great house" of the Apostle's parable is the household of faith—the house of God—the Church of the living God. This Church is now in an embryo condition; unfinished, imperfect; it bears a similar relationship to the Church in glory that Israel's tabernacle in the wilderness bore to the temple at Jerusalem. We are not to understand that only the most proficient of the Lord's people are recognized by him and others entirely ignored, but, as the Apostle says, our sure foundation lies in the fact that "the Lord knoweth them that are his," and also in the fact that those who name the name of Christ should depart from iniquity. Every servant of God, every vessel in his house, must come under these conditions to be vessels at all: (1) The Lord must know them as his; they must be of the class mentioned by the prophet who have made a covenant with the Lord by sacrifice—self-sacrifice, consecration to death; (2) they must also be of the class that depart from iniquity—that recognize righteousness, truth, holiness, and strive toward perfect attainment.

But not all of those who make a full consecration and who strive for righteousness shall occupy the same station in the Divine service, either now or hereafter. The degree of honor in the Lord's service will depend upon their degree of honesty and zeal. While, therefore, we may well rejoice to be vessels in the Lord's house, to be used of him either in more honorable or less honorable capacity in his service, nevertheless he is pleased to have us aspire to such faithfulness in thought, in word, in deed, as would have his approval and win for us the higher stations in his esteem and service here and hereafter.

"If a Man Purge Himself"

The Apostle tells us how as Christians we may attain to the highest positions in Divine favor. He says, "If a man purge himself from these he shall be a vessel unto honor." He does not mean, however, if any man do so, for here and elsewhere he shows, in harmony with the other Scriptures, that the world has nothing whatever to do with this matter—that the first step of approach to God must be through the door, through Christ, and that only those who come unto the Father through him have any standing whatever at the present time. Hence the Apostle's thought is that if any man **in the Church** will purge himself, will purify himself, will seek to put away these elements of dross and unrighteousness, will seek to avoid profane and vain babblings, will cease to strive about words to no profit, and will seek more and more by the Lord's assistance to "rightly divide the word of truth"—such a man in Christ, whether his talents and opportunities be great or small, will be blessed of the Lord and reckoned of him as one of the more honorable vessels for his service here and hereafter.

Continuing further he declares that the man who thus purges himself and seeks to bring himself closely into alignment with the will of God, will not only be reckoned a vessel unto honor, but will be sanctified and set apart by the Lord for his service. He will give him opportunities, special opportunities, to do and to be assisted, which he would not have provided for him otherwise. Christian people too often seem to overlook this matter—to forget how much God has to do with his Church, with those who have made consecration of themselves to him.

More and more should we all remember, as is urged by the Apostle, that "God hath set in the Body the various members as it hath pleased him." It is for us not to be ambitious for a high station, but to humbly desire to be and to do those things acceptable to the Lord, leaving it for him to give us whatever experiences in life will be best for us—either larger opportunities for service or lesser opportunities, for the testing and proving of our loyalty. Selfish ambition in any of the Lord's people would be the surest road to Divine disapproval. It might succeed in securing place and power in nominal systems of human origin, but such a course—so far from bringing these into greater prominence with the Lord or into greater opportunities of service in connection with his truth—would work in an opposite direction; as it is written, "The Lord disdaineth the proud, but showeth favor to the humble." The Apostle, therefore, urges, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time"—in the present life or in the future life or both. It is for the Lord to choose our places and our work for us; it is for us to seek to be instruments willing and ready, "for the Master's use made meet."

The Rich Man in Hell; Lazarus in Abraham's Bosom

This greatly misunderstood parable made plain in a recent issue of BIBLE STUDENTS MONTHLY. Send for free sample copy.

"House of Many Mansions"

Looking beyond our present opportunities and privileges of usefulness in the Lord's service, and the degree of opportunities secured by us now through faithfulness, we perceive that the great work for which we are called, chosen, being schooled, is that of the future, of which the Apostle says, "That in the ages to come God will show forth the riches of his grace, in his loving kindness toward us in Christ Jesus." (Eph. 2:7). Our Lord referred to that glorious future condition when he declared to his Apostles, "In my Father's house are many mansions. I go to prepare a place for you." The many mansions, the many stations, the many planes of celestial being and blessing are here pictured, and the suggestion is further given that one special place in the Divine family would be made for the special followers of the Lord—those known throughout the Scriptures as "the Bride, the Lamb's Wife," and again as "the Royal Priesthood" under Christ, their great Chief Priest. The chief mansion will be for these who, called to the highest honor, are represented by the golden vessels.

And again they are called the "Lord's jewels," and he says of them, "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Mal. 3:17.) As jewels are scarce, so these are described to be only a little flock to whom it is the Father's good pleasure to give the Kingdom. (Luke 12:32.) To be of this company, styled in the Scriptures as "more than conquerors through him that loved them and bought them with his precious blood," the Apostle Paul declared that he was glad to suffer any loss—to count all things but as loss and dross that he might win Christ and be found in him—as a member of his Body, a member of the royal priesthood, a member of the little flock, a partaker of the divine nature.

In the tabernacle and in the temple gold was used as a symbol of this divine nature, the highest of all natures, superior to the angelic. Our Lord described this immortal condition as signifying the possession of life in himself—life not derived from other sources. "As the Father hath life in himself (immortality), so hath he given unto the Son to have life in himself" (immortality). (John 5:26.) And he has been given the privilege of giving this to whomsoever he will—to the worthy ones constituting his elect Bride, otherwise styled "members of the Body of Christ," vitally connected with him, their living Head. It is to this glorious quality of the divine nature, symbolized by the gold, and again in our text styled the vessels of gold, that Peter refers, saying "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature."—2 Peter 1:4.

"Vessels of Silver"

All recognize silver as less precious than gold, but much more abundant. As one of the precious metals it is used in the Scriptures to represent a spiritual class, but a different class from that represented in the vessels of gold—a more numerous class. While all of the Lord's people of this Gospel Age were called, as the Apostle says, "In one hope of their calling," with at least the prospect or opportunity of becoming golden vessels, nevertheless the Lord foreknew that not all of his true followers would prove in the end to be "more than conquerors;" not all of those who love righteousness and hate iniquity would be so zealous for the service as to be esteemed worthy to be of that little flock, the Bride, because all would not run in the race with zeal, following in the Master's footsteps; hence we find in the Scriptures another class, another division of the Church, clearly pointed out.

In the types of the Old Testament they were represented by the Levites, who had an important work to do in conjunction with the priests and as their assistants. In the New Testament this class is referred to in our text as "vessels of silver," or less honorable than the vessels of gold, and they are particularly brought to our attention in our Lord's last message to his Church, in which he pictures them as a "great company" in contrast with the "little flock."

This great company he designates as in the end honored and honorable victors, with palm branches—the crowns being reserved for the little flock, the vessels of gold. In the same picture he shows us that while the little flock of more than conquerors are to sit upon the throne with him, these others, worthy but less worthy, are to be before the throne. He points out that while the "little flock" will share his glory and honor as his Bride, this greater company, represented by the more numerous vessels of silver, will serve him in his temple. (Rev. 7:9-15.) He points out further in the same message that while the little flock will be the Bride class, the "great company" will be honored with an invitation to be present at the marriage supper of the Lamb in glory. (Rev. 19:9.) And through the Prophet David he pictured the distinction between these classes, the little flock, the vessels of gold unto greatest honor, and the greater multitude, the vessels of silver unto less honor, picturing them as the Bride and her companions—bridesmaids. The picture shows the Bride all glorious in raiment of fine needle work, of embroidery and gold, brought in before the King, and then it shows us the "virgins, her companions, who follow her."—Psalm 45.

"Vessels of Wood and of Earth"

To be in any part of God's great house—to be in his service in any capacity, either now or hereafter, is an honor, is no dishonor. Hence we prefer that translation of our text—vessels unto more honor and vessels unto less honor. The vessels of earth and of wood are specified as indicating those unto less honor, and to our understanding represent in the future those who will be servants of God on the earthly or human plane. Whoever through the portals of the Divine Word catches a glimpse of the coming glory of the earth during the Millennial Age—a glimpse of the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets"—can rejoice with any who will be found worthy to be a vessel of less honor in the Master's cause in the future on the earthly plane. To our understanding the majority of Christian people have never appreciated the glorious grandeur that is to come to earth during and as a result of the reign of Messiah—his Bride included. Surely, as Saint Peter declares (Acts 3:19-21), these will be times of restitution which God has declared through all his holy prophets.

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Workmen That Need Not To Be Ashamed

"Study to Show Thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Tim. 2:15.

ALTHOUGH the world is full of denominations, each claiming to be the Church of Christ, we all admit that there is but the one "Church of the firstborns whose names are written in heaven" (Hebrews xii, 23). This conviction is being borne in upon us more and more as the days go by, and as the eyes of our understanding open more widely to the teachings of God's Word. We realize increasingly that our division means our shame in the eyes of the world, and that our Creedal contradictions imply that we are not all led in all things by the holy Spirit, the teachings of which cannot be Yea and Nay upon the same subject. It is this sentiment which is taking hold of the ministry of all denominations and making them anxious for an outward show of Unity in Church Federation, which will shortly be effected. The Christian public, however, and especially Bible Students, are not deeply sympathetic with the Federation idea. They realize that at most it would be a gloss of deception so far as doctrinal oneness is concerned; and that otherwise it is but a business or worldly combination.

Bible students are more and more coming to prefer the Lord's way—the Scriptural way. They are coming to realize that what God's people need is not more organization but less organization, not more explicit creeds but the one standard of fellowship which the Bible sets up. They are learning that this simple creed is:—a turning from sin and acceptance of the Lord Jesus as the Redeemer from sin and death and the full consecration of the believer, mind and body, to know and to do the Lord's will to the best of his ability, under the Lord's Providential guidance. We all see that this simple bond of fellowship is the only one laid down in God's Word, and that whatsoever is more than this is injurious—bondage to men and to systems. We all see that "the Church of the Living God whose names are written in heaven" is composed exclusively of such as conform to the terms of this simple creed—that these alone will constitute "the Church, which is his Body"—"the Bride, the Lamb's Wife," whom he will accept and unite to himself in the end of this age. We all see that this class alone is referred to in the Scriptures as "the elect," who are to be associated with the Savior in his glorious Spiritual Kingdom, which, invisible to men, is shortly to be established in power and great glory for the blessing of natural Israel and through her for the blessing of all the families of the earth—living and dead.

"Workmen Not Ashamed."

Let us consider the latter part of our text first: The Apostle's suggestion is that Timothy and all the ministers of the Gospel of Christ are professedly workmen, laboring under the guidance of God's Word. In the larger sense every Christian is a minister of the Gospel, or, as St. Peter declares of all the consecrated, "Ye are a Royal Priesthood, a Holy People, a Peculiar Treasure." In the end of the age will come a reckoning time, a showing of results, "Every man's work that he hath wrought shall be made manifest" (I Corinthians iii, 13).

Our text urges that Timothy, and every faithful servant of God, should be so loyal to God and his message that in the great time of examination in the end of this age preparatory to the introduction of the Kingdom the showing shall be one of which we need not be ashamed. Let us, then, as Christian Bible Students of all denominations anxious for Truth, ask ourselves respecting our own work in the world, and how it must appear to God, to ourselves and to our fellowmen—yea, how it must shortly be made manifest to all!

Let us call the roll. Baptist brethren, What have you to show as workmen who need not to be ashamed, rightly dividing the Word of Truth? Methodist brethren, what say you? Presbyterians, next. Congregationalists, Lutherans, Catholics—all!

The answer of one is practically the answer of all: "We have—so many hundred Churches. They cost—so many millions of dollars. Their steeples are—so high. Their cost of maintenance is—so much. The number of ministers is—so many. The Church collections amount to—so much. The amount collected for foreign missions is—so much. The amount expended on fine choirs and elegant organs is—so much. The aggregated debts of all our churches is—so much. The unpaid interest on many of these debts is—so much. The time and energy expended in fairs, bazaars, etc., to help pay the expenditures is—so much. The number of Church membership is—so many. The number in Sunday Schools is—so many."

Many of our dear Christian friends say, What lack we yet? Have we not really attained the goal of our Church ambition? Should we build finer edifices or pay larger salaries? Are we not straining ourselves with collections at every turn? What more could God ask of us? "We are rich and increased in goods and have need of nothing" (Revelation iii, 16-19).

In reply we may suppose the Lord to ask, Where did I give you instruction respecting these things? Where in my Word did you find the suggestion that what I desired you to do in the world was to erect great church edifices, piles of stone and iron and mortar, polished woods and stained glass? You are not rightly reading my Word. However good in intention, you have failed to "rightly divide the Word of Truth!" The Temple respecting which I gave instruction is the spiritual one, the Temple of the holy Spirit—the Body of Christ which is the Church. I fear that you have forgotten the true temple of God while rearing so many temples of earthly materials. Concerning the true Temple I instructed you that "the temple of God is holy, which temple ye are"—"living stones," being shaped and polished "for the habitation of God through the Spirit." Show me what you have accomplished in this way. Show me to what extent you have rightly divided my Word, and properly instructed mankind respecting my glorious character and my great Divine Plan of the Ages! Show me fruitage of the glorious message!

Who Authorized the Creedal Fences?

How many in all the millions that you report are "New Creatures in Christ Jesus," who "walk not after the flesh, but after the Spirit"? Let me hear the message of my love and grace in Christ as you are proclaiming it! What mean these sectarian divisions amongst you? Why are there so many Church edifices and so few saintly worshipers? Who authorized you to put these creedal fences between my people to divide the flock? Know ye not that I said, there is one flock and one Shepherd? Why have you so neglected the spiritual interests of my flock and their instruction in righteousness? Why are you so unable to rightly divide my Word?

Instead of coming together as one Church of the Living God whose names are written in heaven you have divided into hundreds of sects and parties! Instead of taking my Word as a whole and rightly dividing its teachings as between the different ages and dispensations of my work, you have divided my Word in a sectarian manner. One sect has made one selection from my Word and another sect has made another selection. Thus ye array one part of my Word against another part of it, and hence get into confusion and conflict. What have you to answer for these things?

With shame of face we must all acknowledge that "We have done those things which we ought not to have done and have left undone those things which we ought to have done, and there is no help in us." The proper thing for us to do, dear Christian friends, is to get down upon our knees before the Lord and in contrition of heart acknowledge that we have wrought no deliverance in the earth (Isaiah xxvi, 18); that our sectarian differences are our shame; that the ignorance that we have all been in respecting the Word of God is humiliating. Now that our eyes are open so that we can comprehend as never before the harmony of God's message from Genesis to Revelation, it means a rich feast and blessing to our souls. The Word of God becomes more precious to us daily as we become able to comprehend it. Our duty is to fly to the assistance of our dear brethren and sisters in Christ, of all denominations, and to call upon them to join with us in a determined stand for righteousness, for Truth, for God and for his Word.

We must show them that ignorantly we and they have dishonored our God by misrepresentation of his character and misrepresentations of the real teachings of the Bible. We must point them to the fact that the Bible does not teach that all mankind except the "Elect" saints will be consigned to an eternity of torture at the hands of fireproof demons. We must show them that the election of the Church during this age—a saintly little flock—does not mean injury to the non-elect. That, on the contrary, it is the Divine purpose that the elect saints with their great Redeemer in glory shall constitute God's Kingdom; that his Kingdom when established will bind Satan, put down sin, banish ignorance, error and superstition and uplift mankind by "restitution," by resurrection processes, up, up, up, to all that was lost in Eden by disobedience and to all secured for Adam and his race through the great transaction at Calvary (Acts iii, 19-21).

"Rightly Dividing the Word of Truth."

Alas, how many intelligent people have turned aside from following Christ and from hearing the voice of God through the Bible! Alas, how many are looking to Theosophy, to Spiritism, to Christian Science, to Higher Criticism, to Evolution—wandering farther and farther daily from the "faith once delivered to the saints" (Jude iii). We fault them no more than we fault ourselves. As a whole we have been workmen who need to be ashamed. We have dishonored God through misunderstanding and misrepresenting his Word and his Character. We have driven away from God and the Bible some of the most intelligent of our fellows, by reason of the contradictory nonsense of our creeds.

The Apostle urges, "Study to show thyself approved unto God." We are not to suppose, therefore, that the highest of all science, that which pertains to the Divine purpose and the Divine plan, can be acquired without study. We are not in this claiming that study alone would bring the desired results of proper knowledge. We heartily agree in the Scriptural proposition that "the world by wisdom knows not God." We are not therefore to study along the lines of worldly wisdom, but along the lines of "that wisdom that cometh from above"—along the lines of the inspired Scriptures. We must study! Whoever will not study will not know. "The secret of the Lord is with them that reverence Him." And reverencing him means the giving of our best thoughts and talents to the study of his Word, that we may "know the things freely given to us of God" (I Corinthians ii, 12).

We should note further as Bible students that we must not study to be approved of men, but to have the Divine approval. This will bring to us, as it did to the Master and his apostles, the disapprobation of the worldly-wise and nominally religious. It was the Chief Priests and Scribes and Pharisees, and not the common people of the Jews, nor the Roman soldiers who instigated the crucifixion of our Lord. And we must expect similar conditions, because, as the Apostle says, "As he was so are we in this world." The class who called the Master Beelzebub is the same class which will oppose his footstep followers.

It is those few, that "little flock" zealous for God, for his Word, for righteousness, that he is now marking out as the prospective joint-heirs with Jesus in his glorious Kingdom, which is to bless the world with full opportunities for earthly salvation—"restitution." The trials of the faith, the patience, the love, the devotion of this "little flock" are all designed and not accidental. Satan and his hosts may think to thwart the Divine Plan and may mislead and use humanity as their tools, but it shall yet be seen that all of the Divine purposes shall be accomplished.

St. Paul declared of earthly Israel, that they enjoyed "much advantage every way, because to them were committed the oracles of God." So now, dear friends, it seems to me that you and I and all sincere Christians the world around enjoy much advantage every way. Looking to the past we find great excuse for our dear forefathers who, with sincerity of heart, so misunderstood the Divine Word and so misinterpreted the spirit of the Master that they burned one another at the stake. We should not think so harshly of them for this—as though they lived today under the greater advantages which we possess. We should sympathize with them. We should consider them as blinded by the great Adversary, as was Saul of Tarsus, when he, as a member of the Sanhedrin, authorized the stoning of St. Stephen. We should think of them sympathetically—as St. Peter spoke of the Jews who crucified the Lord. He said, "I wot, brethren, that in ignorance ye did it, as did also your rulers." So also we should kindly, lovingly cast a mantle of benevolence over similar conduct on the part of John Calvin and others of our forefathers. But as we would not go to the Jewish rulers, nor to Saul of Tarsus for religious instruction, neither should we go to Brother Calvin or others of our forefathers who were blinded, as he was, respecting the true character of God and the true Spirit of his Word.

Only within the past century have the masses of God's people been able even to read the Bible, if they had possessed it. And only within the same time have they had the Bible to read. Our great hindrance has been that with Bibles in our hands and with ability to use them, we looked for instruction to our well-meaning fathers, instead of going to God's Word itself. Now by God's grace the eyes of our understanding are opened. The wonderful Bibles of our day with their marginal references, their concordances, etc., and other assistances in Bible study, are bringing us in touch with the whole message of God's Word. Now, one passage of Scripture throws light upon another and thus with increasing brightness the Word of the Lord as a lamp gives light upon the pathway of his Church.

INTERESTING SERMONS.

Some of the interesting Topics published in previous issues of this paper are as below. Sample copies of any of these sermons will be sent FREE on request:

Where are the Dead?
Rich Man in Hell.
Thieves in Paradise
Gathering the Lord's Jewels.
Open Letter to Adventists.
Weeping All Night.
What is the Soul?
Do You Know?
The Immortality of the Soul.
Calamaties—Why Permitted.
Christian Science Unscientific and Un-Christian.
Our Lord's Reutrn.
The Two Salvations.
Spiritism is Demonism.
Why Financiers Tremble.
Clergy Ordination Proved Fraudulent.
Church of the Living God.
What is a Christian?
Social Conditions Beyond Human Power.
The Lost Key of Knowledge.
Ancient Garden of Eden.
The Law of Retribution.
A Great Prophecy Nearing Fulfillment.
Our Lord's Great Prophecy.
The Divine Law, Universal and Eternal.
The Melchisedec Priesthood.
Keep My Commandments.
Earthquakes in Prophecy.
God's Message of Comfort to the Jews.
Spiritual Israel, Then Natural Israel.
Purgatory Fires, Not Now, But Soon.
St. Peter's Kingdom Keys.
Spiritism, Mormonism, Etc., their Mysteries Explained.
Book Of Mormon No Part of the Bible.
Babylon's Doom.
The Time is at Hand, The New Day Dawns.
The Divine Character Wofully Slandered.
World-Wide Autocracy is Coming and Near.
The Judgment Day of the Nations.
End of The Age a Perilous Time.
Do You Believe in the Resurrection of the Dead?
Immortal Worms—Unquenchable Fire.
Cardinal Gibbons on Church Unity.
The Negro Question.
The Trinity of the Bible.
Decline in Faith and Godliness.
What is Baptism?
A Famine in the Land.
Thousand-Year Day of Judgment.
Philosophy of the Deluge.
How Jesus Preached to the Spirits in Prison.
Darwin Evolution Theory Exploded.
Emperor Constantine was Trinity-Maker.
The Great Parable of Sheep and Goats.
The World on Fire.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.